C.E.Leigh'

THE HISTORY OF THE Lives, Acts, and Martyrdoms OF THOSE BLESSED CHRISTIANS,

Who were Cotemporary with, or immediately ſucceeded the Apoſtles.

As alſo the moſt eminent Fathers of the primitive Church, who profeſſed and ſuffered for the Chriſtian Faith, for ſome Hundred of Years after the Death of our LORD and SAVIOUR: collected from ſacred Writ, and the Records of Antiquity.

With CUTS of the ſeveral Ways by which they were put to Death by their bloody Perſecutors.

And an elegant FRONTISPIECE, repreſenting CHRIST recommending a Religious Life.

COLLECTED FROM THE BEST AUTHORS.

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The

The LIFE of St. *STEPHEN*, the Proto (or first) Martyr for the *Christian* Faith, who was Stoned to Death.

THE *Christian Religion* being designed by God for the Reformation of Mankind, and rooting out that Barbarism and Idolatry which had overwhelm'd the World, could not but meet with much Opposition from those who found the Doctrines thereof would

 destroy

deſtroy the Empire of Vice and Error. Hence *this Sect was every where ſpoken againſt*, and equally oppoſed by the *Gentiles* and *Jews*. The firſt deſpiſed it for its Novelty, as having no antiquity to recommend it; and which by a plain ſimple Doctrine, controuled their vain Philoſophy. The *Jews* were vexed to ſee their Expectations of a mighty Prince, who ſhould highly exalt them and their Nation, and redeem them from their preſent Slavery, fruſtrated by the coming of a *Meſſiah*, who appeared under all the Circumſtances of Meanneſs and Diſgrace, and was ſo far from reſcuing them from the Power of the *Roman* Yoke, that for their Obſtinacy and Unbelief, he threatened the final and irrecoverable Ruin of their Country; and by the Doctrine he publiſhed, plainly told them, he intended to aboliſh thoſe ancient *Moſaick* Inſtitutions and Ceremonies for which they had ſo great a Veneration. Accordingly, when he came among them, they entertained him with all the Inſtances of Cruelty and Contempt, and whatever might expoſe him to the Scorn and *Odium* of the People: They villified and reproached his Perſon, as but the Son of a Carpenter, a Glutton, a Drunkard, a Traitor, and as an Enemy to *Cæſar*. They ſlighted his Doctrine as the talk only of a rude and illiterate Perſon; traduced his Miracles, as Tricks of Impoſture and the Effects of his Confederacy with Satan. And when all this would not do, they violently laid Hands upon him, and took away his Life. And

now

now one would have thought their Spite and Fury ſhould have abated; but their Malice and Revenge increaſing by Succeſs, they reſolved to proceed in theſe bloody Methods, and to let the World ſee that the Diſciples and Followers muſt expect no better Quarter than their Maſter, it was not many Months before they took occaſion to refreſh their Rage in St. *Stephen*'s Martyrdom; the Hiſtory of whoſe Life and Death we now come to make ſome brief remarks upon.

The Scripture gives no Account either of the Country or Kindred of this holy Man. That he was a *Jew*, the Relation in his Apology ſufficiently manifeſts. Antiquity makes him to have been one of the Seventy Diſciples choſen by our Lord as Fellow-helpers to the Apoſtles in the Miniſtry of the Goſpel: And indeed his admirable Knowledge in the Chriſtian Doctrine, and his ſingular Ability to defend the Cauſe of Chriſt's Meſſiah-ſhip againſt its moſt violent Oppoſers, plainly argue him to have been ſome conſiderable Time trained up under our Saviour's immediate Inſtructions. He was certainly a Man of great Zeal and Piety, and endowed with extraordinary Meaſures of that Divine Spirit, which was lately ſhed upon the Diſciples; and incomparably furniſhed with miraculous Powers, which peculiarly qualified him, for a Place of Honour and Uſefulneſs in the Church, whereunto he was advanced upon this Occaſion.

The Primitive Church, among the many Inſtances of Piety, was in none more remarkable than in Charity; Living, and Loving as Brethren, being of one Heart and of one Soul, and continuing together with one accord. They Prayed and Worſhipped God in the ſame Place, and fed together at the ſame Table; none could want, for they had all in common. The Rich ſold their Eſtates to miniſter to the Neceſſities of the Poor, and depoſited the Money into one common Treaſury, the Care whereof was committed to the Apoſtles, to ſee Diſtribution made as every one's Caſe and Exigency did require. The Church increaſing every Day by vaſt Numbers of Converts to the Faith, the Apoſtles, probably, were forced to take in others to aſſiſt them in this Affair. By which means an equality was not obſerved; but either through Favour, Partiality, or the Overſight of thoſe that managed the Matter, ſome had larger, and others leſs Relief than their Neceſſities called for. This occaſioned Heats and Animoſities in the firſt and pureſt Church that ever was; the *Grecians* murmuring againſt the *Hebrews*, becauſe their Widows were neglected in the daily Miniſtration. It is ſuppoſed, that thoſe *Grecians* were *Jews* in Religion, and *Gentiles* or *Heathens* by Deſcent; and though now converted to Chriſtianity, yet it may be ſuppoſed, that the Perſons intruſted with the Diſtribution of the Money being for the greater Part *Jews*, they might be kinder to thoſe of their own Nation, who were their Neighbours,

Neighbours, and it may be their Kindred, than to such as only agreed with them in the Profession of the same Religion, and who indeed, were not generally so capable of contributing to the Church's Stock, as the Native *Jews*, who had Lands and Possessions, which they sold and laid at the Apostles Feet.

To compose this Difference, seven Deacons were appointed, who were to serve Tables, or wait upon the Necessities of the Poor, that the Apostles being freed from these Incumbrances, might the more diligently devote themselves to Prayer and Preaching of the Gospel. Among these new elected Officers St. *Stephen* was the Chief, who was well skilled in all Parts of the Christian Doctrine, and fitted with great Eloquence to publish the same, and confirmed the Truth thereof by many public and unquestionable Miracles; which quickly awakened the Malice of the *Jews*, and five Parties of them combined together to send some of their Societies to encounter and oppose him, namely, the Synagogue of the *Libertines*, that is, such as having been made Captives by the Fortune of War, had been set free by their Masters, and permitted to live after the Manner of their Ancestors: The *Cyrenians*, that is *Jews* who inhabited *Cyrene*, another City in *Lybia*; the *Alexandrians*, there being a mighty Intercourse between the *Jews* at *Jerusalem* and *Alexandria*, where a Multitude of *Jews* dwelt; the *Cilicians* a known

known Province of the Leſſer *Aſia*, where St. *Paul* was born. And laſtly, the Synagogue of *Aſia* or that Part of it which lay near *Epheſus*, as it is plain *Aſia* is to be taken in the New Teſtament.

Theſe Perſons of different Countries, who were ſkilled in the Subtilties of their Religion, roſe up all at once to diſpute with *Stephen*; upon what particular Subject we find not, but we may (with one of the Ancient Fathers) ſuppoſe they diſcourſed him in this Manner: *Tell us, Young Man, what comes into thy Mind thus raſhly to reproach the God of our Fathers? Why doſt thou ſtudy with cunningly contrived Arguments to deceive the People, and with deceitful Miracles to ruin our Nation? Is it not altogether improbable, that he ſhould be God who was born of Mary? That the Maker of the World ſhould be the Son of a Carpenter? Was not Bethlehem the Place of his Birth, and Nazareth of his Education,? Canſt thou imagine him to be a God that was born upon Earth, who was ſo poor that he was wrapt up in ſwadling Cloths, and thrown into a Manger: Who was forced to fly from the Rage of Herod, and to waſh away his Pollution by being Baptized in Jordan: Who was ſubject to Hunger and Thirſt, to Sleep and Weakineſs; who being bound was not able to eſcape; nor being buffeted to reſcue and revenge himſelf? who when he was hanged could not come down from the Croſs, but underwent a curſed and ſhameful Death: Wilt thou perſuade us that he is in Heaven whom we know to*

have

have been buried in the Grave? That he should be the Life of the Dead, who is so near akin to Mortality himself: Is it probable that God should suffer such Things as these? Would he not rather with a Word of his Mouth have struck his Adversaries dead at the first Approach, and set them beyond the reach of making attempts upon his own Person? Either cease therefore to delude the People with these Impostures, or prepare thyself to undergo the same Fate which the Man, whom thou callest the Son of God, met with.

To which (says the Father) St. *Stephen* might probably make this reply; *And why, Sirs, should these Things seem incredible? Have you not the Writings of the Prophets by you? Do you not read the Books of* Moses, *and profess yourselves to be his Disciples? Did not* Moses *say*, A Prophet shall the Lord *your God* raise up unto you of your Brethren like unto me, him shall ye hear? *Have not the Prophets long since foretold, That he should be born at* Bethlehem, *and conceived in the Womb of a Virgin? That he should fly into* Egypt; *That he should* bear our Griefs, and carry our Sorrows? *That they should* pierce his Hands and Feet, *and hang him on a Tree? That he should be buried, rise again, and ascend up to Heaven with a Shout? Therefore now shew me some other in whom all these Prophecies were accomplished, or learn with me to adore as God our Crucified Saviour. Blind and ignorant that you are of the Predictions of* Moses, *You thought you Crucified a mere Man; but* had you known him, you would not have

Crucified

Crucified the Lord of Glory: *You* denied the Holy One and the Juſt, and deſired a Murderer to be granted to you; *but put to Death the Prince of Life.*

This is the Sum of what the Eloquent Father imagines St. *Stephen* did, or might have returned to their Enquiries; which, whatever it was, was delivered with that Life and Zeal, that Evidence and Strength of Reaſon, that his Oppoſers had not one Word to ſay againſt it; *They were not able to reſiſt the Wiſdom, and the Spirit by which he ſpake;* and departed with Shame and Grief; reſolving, if poſſible, to accompliſh by Craft what they could not do by force of Reaſon, and ſuborn Men to ſay, that he threatened the Ruin of the Temple, and the aboliſhing *Moſes*'s Rites, and did blaſphemouſly affirm, that JESUS of *Nazareth* ſhould take away that Religion which had been eſtabliſhed by *Moſes*, and by God himſelf. Indeed, the Jews had a wonderful Reverence for the Ceremonial Law, and could not endure to hear that it ſhould be laid aſide, but counted it a kind of Blaſphemy to mention the Diſſolution thereof. Little thinking in how ſhort a Time theſe Things which they now ſo highly valued ſhould be taken away; and their Temple it ſelf laid level with the Ground; which a few Years after came to paſs by the *Roman* Army under the Conduct of *Titus Veſpaſian* their General, when the City was plundered, and the Temple burnt to the Ground, and was finally and irrevocably doomed to Ruin; ſo that when Julian the Apoſtate out of ſpite to

the

the Chriſtians, commanded the Jews to rebuild the Temple, hoping to prove our Saviour a falſe Prophet, they had no ſooner laid the Foundation, but a terrible Earthquake ſhattered it, with all the Buildings about it, and killed the Undertakers; and when they attempted it again the next Day, great Balls of Fire ſuddenly iſſued from under the Foundation, conſumed the Workmen, and thoſe who were near it, and forced them to give over their preſumptuous Enterprize; the Truth whereof is related both by Chriſtian and Heathen Authors; and the ſame Curſe has ever ſince purſued the Jews, they having been deſtitute of Temple and Sacrifice for near 1700 Years.

The Court being ſate, and the Charge brought in, and opened, they gave St. *Stephen* Liberty to defend himſelf; while his Judges looking earneſtly upon him, diſcovered an extraordinary Splendour and Brightneſs upon his Face; the Innocence of his Cauſe, and the Cleanneſs of his Conſcience manifeſting themſelves in the chearfulneſs of his Countenance. The High Prieſt having aſked him, whether guilty, or not? He pleaded his own Couſe at large to this Effect; *That whatever opinion they might have of the magnificence of their Temple, and the grandeur of its ſervices, and that it was blaſphemy to think that God might be worſhipped acceptibly without them; yet if they looked back to the original of their nation, they would find that God choſe Abraham to be the Father of it, no*

when he lived in Jeruſalem, and worſhipped God with the pompous Miniſtration of a Temple; but when he dwelt among the Idolatrous Nation; That then it was that God called him from the Impieties of his Father's Houſe, and admitted him to a familiar Aequaintance and Intercourſe with himſelf; wherein he continued for many Years without viſible or external Rites, or Ceremonies, but only Circumciſion, which was the Badge and Seal of that Covenant God entered into with him, to give his Poſterity the Land of Canaan, and that, in his Seed all the Nations of the Earth ſhould be Bleſſed. *And without any other fixed Rite the ſucceeding Patriarchs Worſhipped God for ſeveral Ages, till the Time of Moſes, a Wiſe, Learned, and Prudent Perſon, to whom God particularly revealed himſelf, and appointed him Ruler over his People, to conduct them out of the Houſe of Bondage; a great and famous Prophet who was continually inculcating this Leſſon to their Anceſtors,* A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall ye hear. *That is, that God in the latter Days would ſend among them a mighty Prophet, who ſhould ſet up a more excellent Way of Worſhip, to whom they ſhould yield all diligent Attention, and ready Obedience; that when their Forefathers had frequently fallen into Idolatry, God commanded Moſes to ſet up a Tabernacle for ſome Time, and afterwards a Temple was built by his Order, which though ſtately and magnificent, yet was not abſolutely neceſſary, ſince he who had Heaven* for his Throne, and Earth for his Footſtool, *and could not be confined to a material Temple,*

nor

nor tied to any particular Way of Worſhip; eſpecially when God was reſolved to introduce a better State of Things: *But that it was the Humour of this* unruly *and* refractory Generation, to reſiſt the Holy Ghoſt; *and that there was few of the* Prophets *but whom their Fathers perſecuted and ſlew, that had foretold the coming of the Meſſiah,* the Juſt and the Holy Jeſus; *whom they their unhappy Poſterity had actually betrayed and murdered, without any regard to that Law, which had been delivered to them by the Miniſtry of Angels, and which he came to fulfil and perfect.*

The Holy Man was going on with the Application, when the Conſciences of his Auditors being ſenſibly ſtung with theſe Truths, they expreſſed all the Signs of Rage and Fury: But he regardleſs of what was done below, directed his Thoughts to Things above, and ſaw the Heavens opened, and the Holy Jeſus ſtanding at the right Hand of God, and tells his Adverſaries what himſelf beheld: This Heavenly Viſion had different Effects; it encourageth *Stephen*, and enraged the *Jews*, who taking it for granted that he was a Blaſphemer; reſolved upon his Death without any further Proceſs: So impatient was their miſguided Zeal, that they would not ſtay to procure a Warrant from the *Roman* Governor (without whoſe Leave they had not Power to put any Man to Death) neither would they ſtay for the judicial Sentence of the *Jewiſh Sanhedrin* or great Council; but acted the Part of Zealots (who were wont to execute

Vengeance

Vengeance upon capital Offenders, without ſtaying for the ordinary Formality of Juſtice) and raiſing a great Noiſe and Clamour, and ſtopping their Ears, that they might hear no further Blaſphemies; they unanimouſly ruſhed upon him; yet would not execute him within the Walls, leaſt they ſhould pollute the Holy City with his Blood, but hurried him without the City, and there fell upon him with a Shower of Stones. All which Time the innocent and holy Man was upon his Knees, ſending up his Prayers faſter to Heaven than they could rain down Stones upon him; piouſly recommending his Soul to God, and charitably praying for his Murderers, that God would not charge this Guilt upon them, nor ſeverely reckon with them for it, and then gave up the Ghoſt, or fell aſleep.

Stoning was one of the capital Puniſhments among the Jews, inflicted for greater and more enormous Crimes, eſpecially Blaſphemy, Idolatry, and ſtrange Worſhip; and the Jews tells us of many particular Circumſtances uſed in this Sort of Puniſhment. The Malefactor was to be led out of the Conſiſtory; at a Door whereof a Perſon was to ſtand with a Napkin in his Hand, and a Man on Horſeback at ſome Diſtance from him, that if any one came and ſaid, he had ſomething to offer for Deliverance of the Criminal, upon the moving of the Napkin, the Horſeman might give Notice, and bring the Offender back.

He

He had two grave Perſons to go along with him, to exhort him to Confeſſion by the Way. A Cryer went before him, proclaiming who he was, what his Crime, and who were the Witneſſes. Being come near the Place of Execution (which was two Cubits from the Ground) he was firſt ſtripped and then ſtoned, and afterwards hanged, where he was to continue till Sunſet; and then being taken down he and his Gibbet were both buried together.

Thus died St. *Stephen* the firſt Martyr of the Chriſtian Faith; a Man in whom the Virtues of a Divine Life were very illuſtrious; a Man full of Faith and of the Holy Ghoſt; and *Devout Men carried* Stephen *to his Burial and made great Lamentation for him:* His Burial (if we may believe one of the Ancients, that pretends it was revealed to him in a Viſion by *Gamaliel*, who is ſaid to have been a Chriſtian Convert) was on this manner. The *Jewiſh Sanhedrin* having given Order that his Carcaſe ſhould remain in the place of its Martyrdom, to be conſumed by wild Beaſts, here it lay for ſome time Night and Day, untouched either by Beaſt or Bird of Prey; till *Gamaliel*, compaſſioning the Caſe of the Holy Martyr, perſuaded ſome Religious Chriſtian Proſelytes who dwelt at *Jeruſalem*, and furniſhed them with all Things neceſſary for it, to go with all poſſible Secrecy and fetch off the Body. They brought it away in his own Carriage, and conveyed it to the Village of *Gamaliel*, twenty Miles diſtant from *Jeruſalem*, where a ſolemn Mourning

Mourning was kept for him ſeventy Days at *Gamaliel's* Charge, who alſo cauſed him to be buried in the Eaſt-ſide of his own Monument, where afterwards he was interred himſelf. His Feſtival is celebrated December 26.

The LIFE of St. *PHILIP* the Deacon, who Baptized the *Ethiopian* Eunuch.

THERE are divers Circumſtances which make it probable that this *Philip* the Deacon was born in

in *Cæsarea*, a famous Port Town between *Joppa* and *Ptolemais*: He has by mistake been confounded with St. *Philip* the Apostle, even by the most early Writers of the Church. But there is a vast Difference between them, if we consider, that one was an Apostle, one of the Twelve, the other a Deacon only, and one of the Seven, chosen out of the People, and set apart by the Apostles, that they themselves might attend the more immediate Ministries of their Office: That the one travelled up and down the Country, while the other continued with the Apostles at *Jerusalem;* and lastly, that the one though Commissioned to Preach and to Baptize, could not impart the Holy Ghost, which was the peculiar Prerogative of the Apostolick Office. Our St. *Philip* was one of the Seventy Disciples, and St. *Stephen*'s next Colleague in the Deacon's Office; erected for the Conveniency of the Poor, and assisting the Apostles in some inferior Services: In the Discharge of this Ministry he remained at *Jerusalem* for some Months after his Election, till the Church being scattered up and down, he was forced to quit his Station.

St. Stephen had been lately sacrificed to the Rage and Fury of his Enemies: but his Death would not suffice, the whole Church is now shot at, and they resolve (if possible) to extirpate the Religion itself. The principal Persecutor was Saul, at whose Feet the Witnesses against that Blessed Martyr, laid their long upper Garments

ments; that they might be more nimble, whoſe Hands were to be firſt upon him to put him to Death, and afterwards the Hands of the People. A Law certainly contrived with great Prudence, that if the Witneſſes were forſworn, the Guilt might fall upon their own Heads, and the reſt might be free. This SAUL himſelf confeſſes in *Acts* 20, 22, *When the Blood of the Martyr* Stephen *was ſhed, ſaith he, I alſo was ſtanding by and conſented unto his Death*, and kept the Raiment *of them that ſlew him*. He was at that time a Student under *Gamaliel*, and his fiery Zeal, and paſſionate Concern for the Traditions of the Fathers, made him purſue the Deſign with the utmoſt Rage. Having furniſhed himſelf with a Commiſſion from the Council or *Sanhedrin*, he quickly put it in Execution, broke open Houſes, ſeized whoever looked like the Diſciples of the Crucified Jeſus, and without any regard to Sex or Age, bear, and haled them into Priſon; plucking the Huſband from the Boſom of his Wife, the Mother from the Embraces of her Children, blaſpheming God and being injurious to Men, breathing out Threats and Slaughter wherever he came. The Church were hereby ſeparated, the Apoſtles continuing privately at *Jeruſalem* to order the Affairs thereof; while the reſt were diſperſed about the neighbouring Countries, publiſhing the glad Tidings of the Goſpel, and thereby diſappointed their Enemies, this proving an effectual Means to enlarge the Bounds of Chriſtianity.

Among

Among thoſe that were thus ſcattered was St. PHILIP the Deacon; who went to the City of *Samaria*, the Birth-place of *Simon Magus*, and the Metropolis of the Province which had been for ſome Ages the Royal Seat of the Kings of *Iſrael*, but being utterly deſtroyed by *Hyrcanu*, had been lately rebuilt by *Herod* the Great, and in Honour of *Auguſtus Cæſar*, Emperor of *Rome*, called by him *Sebaſte*. The *Samaritans* were a mixture of *Jews* and *Gentiles*, being the Remains that were left of the Ten Tribes which were carried away Captive, and thoſe Heathen Colonies which the King of *Babylon* brought into their Room; their Religion was accordingly nothing but *Judaiſm* mingled with *Pagan* Rites, though they valued this Worſhip of theirs, equal to that of the Temple of *Jeruſalem*; which occaſioned an ancient and inveterate Quarrel between them, ſo that they had no Intercourſe with each other. Hence it was that the *Samaritan* Women wondered that our SAVIOUR being a *Jew*, ſhould aſk Drink of her who was a Woman of *Samaria*, for, ſays ſhe, *the Jews have no Dealings with the Samaritans*. They counted them Heathens, curſed them, would not allow them to have any Portion in the Reſurrection of the Juſt; nor ſuffer an *Iſraelite* to eat with them, nor to ſay *Amen* to their Bleſſing: Nay, they thought they could not faſten upon our Bleſſed Lord a greater Character of Reproach, than to ſay that he was a *Samaritan*, and had a Devil.

It is true, that when the Apoſtles were firſt ſent abroad, they were charged not to go in the Way of the *Gentiles*, nor to enter into any City of the *Samaritans*; but when CHRIST by his Death had broke down the Partition Wall, and aboliſhed in his Fleſh the Enmity, even the Law of Commandments contained in Ordinances; *then the Goſpel came and preached peace as well to them that were afar off, as them that were nigh.* And PHILIP preached the Goſpel to the *Samaritans*, though ſo odious to the *Jews*, to which he effectually prepared his Way with many undoubted Miracles, as by curing all Manner of Diſeaſes, and caſting out Devils, &c. Whereby the People generally embraced the Chriſtian Doctrine.

In this City was SIMON MAGUS, who by Sorcery and Magick Art, had inſinuated himſelf into the Veneration of the People, and probably had endeavoured to perſuade them that he was the true *Meſſiah*, and the SON of GOD. But PHILIP's Miracles ſoon confounded his falſe Pretenſions; ſo that the People being ſenſible of their Error, they univerſally flocked to hear his Sermons, and being convinced by the Efficacy of his Doctrine, and the Power of his Miracles, they became his Converts, and were by Baptiſm initiated into the Chriſtian Faith. Yea, the Magician himſelf being confounded at the mighty Things he ſaw done, profeſſed himſelf his Proſelyte and Diſciple, and was Baptized by him, either

from

from the Evidence of Truth, or from ſome ſiniſter End and Deſign.

The Fame of St. PHILIP's Succeſs in *Samaria*, quickly arrived at *Jeruſalem*, from whence the Apoſtles forthwith diſpatched ſome of their own Number to confirm theſe new Converts in the Faith; PETER and JOHN were ſent upon this Errand, who being come, prayed for them, and laid their Hands upon them, whereby the miraculous Gift of the Holy Ghoſt fell upon them. SIMON MAGUS obſerving the wonderful Effect hereof, was in hopes, that by obtaining the ſame Power, he might recover his Reputation with the People; and therefore ſought to corrupt the Apoſtles by Money to confer this Power upon him. But PETER ſharply reprehended him for the Iniquity of his Offer, and adviſed him to make his peace with Heaven, thereby to prevent the miſerable Fate that otherwiſe did attend him: This Exhortation had little Influence upon him, ſo that afterwards pretending to fly up to Heaven with Artificial Wings, his two inviſible Devils, as 'tis ſaid, failing him, he fell down and broke his Neck, as we have mentioned in the Life of St. PETER. After this, an Angel was ſent to St. PHILIP to command him to go towards the *South, unto the Way that goes down from* Jeruſalem *to* Gaza, *which is Deſart*. *Gaza*, was a City anciently famous for the ſtrange Efforts of SAMSON's Strength, for his Captivity, his Death, and the Burial

of

of himſelf and Enemies in the ſame Ruin. It was afterwards plundered and laid waſte by *Alexander the Great*, according to the prophetical Curſe of the Prophet JEREMIAH, who foretold it, as if he had ſeen it already done, *Baldneſs is come upon Gaza, &c.* PHILIP inſtantly aroſe and went on his Journey, without reaſoning with himſelf that it might be a falſe and deluding Viſion which ſent him upon an Errand, where he was more likely to meet with Trees, and Rocks, and wild Beaſts than Men to preach to: He went however to the Wilderneſs, well knowing that God never ſends any of his Servants upon ſuch fooliſh Meſſages.

As he was in his Way, he eſpied coming towards him *a Man of* Æthiopia, *an Eunuch of great Authority under* Candace *Queen of the* Æthiopians; *who had the Charge of all her Treaſure*, and had come to Jeruſalem *to worſhip*. It is doubtful in what part of the World the Country here mentioned was ſituate, the Word being variouſly uſed in Scripture. Some place it in *Arabia* the Happy, not far from the *Perſian* Gulf; yet it is generally thought to be in *Africa*, and in that part of the Country whoſe principal City was called *Merve*, ſituate in a large Iſland, encompaſſed by the River *Nilus*; for about theſe Parts, *Pliny* tells us, that Queens had a long Time governed under the Title of *Candace*, occaſioned by the incomparable Virtues of a Queen of that Name, who was ſo dear to her People, that her Succeſſors in honour

honour of her took that Title upon them; and 'tis ſaid, the Name of the preſent Queen was *Lacaſa*, Daughter of King *Baazena*, and that ſhe out-lived the Death of our SAVIOUR four Years. Among the great Officers of her Court, ſhe had one Eunuch, if not more; it being the Faſhion of thoſe *Eaſtern* Countries to this Day to employ Eunuchs in Places of great Truſt and Honour, and eſpecially of near Acceſs to, and Attendance on the Queen, they being eſteemed Perſons of great Value and Reputation.

It is ſaid, that the Name of this Eunuch was JUDICH, a potent Courtier, and in Office of State of prime Note and Quality, being no leſs than High Treaſurer to the Queen; nor do we find that PHILIP, either at his Converſion or Baptiſm found Fault with him for his Place of Greatneſs. St. PETER Baptized *Cornelius*, and St. PAUL *Sergius* the Preconſul of *Cyprus*, into the Chriſtian Faith. For his Religion, he was circumciſed, and under an Obligation to obſerve the Rites and Precepts of the Law of *Moſes*, and is therefore called by ſome of the Ancients a *Jew*: He was already entered into the Knowledge of the true GOD, and was now come to *Jeruſalem*, probably, at the Solemnity of the Paſſover, or the Feaſt of Pentecoſt, to give public and ſolemn Evidences of his Devotions, though an *Æthiopian*, and above four thouſand Miles diſtant from it; though a great Stateſman, and neceſſarily ſwallowed up in a Croud

Croud of Buſineſs; yet he came to *Jeruſalem* to worſhip, that he might appear before God in the Place which he had choſen above all other Parts of the World *to place his Name there.*

Having performed his Worſhip at the Temple, he did not leave his Religion there; but in travelling back to his own Country, even while he ſate in his Chariot he read the Scriptures, and his Affections ſeemed to be travelling towards Heaven. While the Eunuch was thus employed, a Meſſenger is ſent to him from God; and St. Philip by a Voice from Heaven, or ſome immediate Inſpiration, commanded to *go near the Chariot*, and addreſs himſelf to him. He did ſo, and found him reading a Chapter in *Iſaiah*, concerning Death and Sufferings of the Meſſiah, and his meek and innocent Carriage under the bloody and barbarous Violences of his Enemies, who treated him with all manner of Cruelty and Injuſtice. The Eunuch not well underſtanding whether the Prophet meant it of himſelf or another, deſired Philip to explain it, who being courteouſly taken up into his Chariot, ſhewed him that all this was meant of, and accompliſhed in the Holy Jesus, and diſcourſed to him of his Nativity, his Actions and Miracles, his Sufferings and Reſurrection from the Dead, and his Aſcenſion into Heaven; which convinced him that our Saviour was the Meſſiah, and he was thereupon deſirous to be admitted a Member of the Chriſtian Church:

Being

Being come to a Place where there was a conveniency for Water, he deſired he might be Baptized, and having profeſſed his Faith in the Son of God, they both went down into the Water, where PHILIP Baptized him, and waſhed this *Æthiopian* white. The Ancients ſay, that the Place where the Eunuch was Baptized, was probably near *Bethſoron*, a Village near twenty Miles diſtant from *Jeruſalem*, in the Way between it and *Hebron*, near to which, there is a Spring bubbling up at the Foot of an Hill: And that Heaven ſet an extraordinary Seal to his Converſion, and Admiſſion into the Chriſtian Faith, that the Holy Ghoſt fell upon him; furniſhing him with miraculous Gifts and Power, and that St. PHILIP was immediately ſnatched away from him.

Though the Eunuch had loſt his Tutor, yet he rejoiced that he had found ſo great a Treaſure as the Knowledge of Chriſt, and the true Way to Heaven: And being returned to his own Country he preached and propagated the Chriſtian Faith, and ſpread abroad the glad Tidings of a Saviour; in which reſpect St. *Jerom* calls him the Apoſtle of the *Æthiopians*; whereby the Prediction of *David* was fulfilled, *Æthiopia ſhall ſtretch out her Hands unto God.* And hence the *Æthiopians* are wont to Glory, as appears by the Confeſſion of the *Abyſſine* Ambaſſador, that by Means of this Eunuch they received Baptiſm almoſt the firſt of any Chriſtians

tians in the Word. And they have a conſtant Tradition for many Ages, they had the Knowledge of the true God of *Iſrael*; even from the Time of the Queen of *Sheba*, or *Seba*, as their Country is called, who probably might govern there; whoſe Name we are told was *Maqueda*, and having learnt from *Solomon* the Knowledge of the *Jewiſh* Law, and received the Books of their Religion, taught them to her Subjects, and ſent her Son *Meilech* to *Solomon*, to be inſtructed and educated by him. This *Æthiopian* Eunuch is reported to have ſuffered Martyrdom, and to have been honourably buried, and that Diſeaſes were cured, and other Miracles done at his Tomb. The Traditions of that Country more particularly tells us, that the Eunuch being returned Home, he firſt converted Queen *Candace*, and by her Leave propagated the Chriſtian Faith throughout *Æthiopia*, till meeting with St. *Matthew* the Apoſtle, by their joint Endeavours they baniſhed Idolatry out of all thoſe Parts. He afterwards croſſed the *Red-Sea*, and preached the Goſpel in *Arabia*, *Perſia*, *India*, and many other Eaſtern Nations, till at length in the Iſland *Trapobana*, ſince called *Ceilon*, the Eunuch Sealed his Doctrine with his Blood.

St. *Philip* having done the Errand upon which he was ſent, was immediately caught up, and carried away, no doubt by an Angel, and ſet down at *Azotus*, anciently *Aſhdod*, a Philiſtine City in the Borders of the tribe

Tribe of *Dan*, famous of old for the Temple of *Dagon*, and the Captivity of the Ark for ſome Time in this Place; and was now enlightened by St. *Philip's* preaching in all Parts thereabouts, till he came to *Cæſarea* a City rebuilt and enlarged by *Herod* the Great, and ſo called in Honour of *Auguſtus Cæſar*; erecting in it a ſtately Palace of Marble, called *Herod's Judgment* Hall; wherein his Nephew *Herod* who for being ambitious of greater Honours than became a Man, was eaten of Worms. Here dwelt *Cornelius*, who together with his Family, being baptiz'd by St. *Peter*, was in that reſpect the Firſt Fruits of the Gentile World. Hither came *Agabus* the Prophet, who foretold St. *Paul's* impriſonment and Martyrdom. Here St. *Paul* himſelf was kept priſoner, and made thoſe excellent Apologies for himſelf, firſt before *Felix*, and afterwards before *Feſtus* and *Agrippa*. Here alſo St. *Philip* had his Houſe and Family, to which probably he now retired, and where he ſpent the remainder of his Life; for here many Years after, we read in the *Acts*, that St. *Paul* and his Company, coming from *Ptolemais* in their Journey to *Jeruſalem*, *entered into the Houſe of Philip the Evangeliſt, which was one of the Seven, and abode with them; and the ſame Man had four Daughters, which did Prophecy.* Theſe Virgin Propheteſſes were endued with the Gift of foretelling future Events, and where an Inſtance of God's accompliſhing an ancient Promiſe, that in the times of the *Meſſiah*, he would *pour out his Spirit upon all fleſh, on their*

Sons and Daughters, Servants, and Hand-maidens, and they ſhould propheſy. How long St. *Philip* lived after his return to *Cæſarea*, and whether he made any more Excurſions for the Propagation of the Faith is not certainly known: It is probable that he died here in Peace, where his Daughters were alſo buried; and where his Houſe and the Apartments of his Virgin Daughters were ſhown in the time of St. *Jerome*; and were viſited and admitted by the Noble, and religious Lady *Paula* in her Journey to the Holy Land.

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The LIFE of St. *TIMOTHY* the Apoſtle and Evangeliſt, who was dragged about the Streets till he died.

IT is generally believed that *Timothy* was a *Lycanian*, born at *Lyſtra*, a noted City of that Province; a Perſon in whom the *Jew*, the *Gentile*, and the *Chriſtian* met altogether: His Father was by Birth a *Greek*, by Religion a *Gentile*, or if a Proſelyte, at moſt but a Proſelyte of the Gate, who did not oblige themſelves to Circumciſion, and the Rites of *Moſes*, but only to the obſervance

obſervance of the ſeven Precepts of the Sons of *Noah:* His Mother *Eunice*, Daughter to the Devout and Pious *Lois*, was a *Jeweſs*, who yet did not ſcruple to marry with this Greek; the Partition Wall now tottering, and being ready to fall, when Jew and Gentile began thus to match together. His Mother and Grandmother being eminently virtuous, inſtructed him in the Knowledge of Divine Things, ſo that from a Child he was acquainted with the Holy Scriptures; and being educated in the Jewiſh Religion, it made Way for his Converſion to the Chriſtian Faith. And St. Paul, in purſuance of his Commiſſion to preach the Goſpel to the Gentiles, coming to *Antioch* in *Piſidia*, thence to *Iconium*, and ſo to *Lyſtra*, the miraculous Cure of an impotent Cripple there, made Way for the Entertainment of the Chriſtian Doctrine, and among others we are told that the Parents of *Timothy* embraced the ſame; who kindly entertaining the Apoſtle at their Houſe, and wholly reſigned up their Son to his Care and Conduct. About two Years after, St. Paul coming to take a View of theſe Countries about *Lyſtra*, he made choice of Timothy, recommended to him by the Univerſal Teſtimony of the Chriſtians thereabout, as an Evangeliſt, to be his Aſſiſtant and Companion in his Travels.

But *Timothy* not being circumciſed, St. Paul knew it would be a mighty prejudice to his Miniſtry among the Jews; who were extraordinary zealous for Circumciſion:

cision: He therefore becoming, in lawful matters, all Things to all Men that he might gain more, caused him to pass under that Ordinance.

St. *Paul* thus provided with a meet Companion, they passed through *Phrygia* and *Galatia*, came down to *Troas*, thence they set sail for *Samothracia*, and so to *Neapolis*, whence they passed to *Philippi*, the Metropolis of that Part of *Macedonia*, where being evil-entreated by the Magistrates and People, they came to *Thessalonica*, whence the Fury and Malice of the Jews, made them to fly to *Berea*. Here they met with more generous People, who readily embraced the Christian Faith, after they had compared it with the Predictions of the Prophets concerning the Messiah; but the implacable Jews forced the Christians to conduct St. *Paul* privately to *Athens*, while *Silas* and *Timothy*, whom they did not so much malign, stay'd behind to confirm the Converts of this Place. After this *Timothy* coming to *Athens*, St. *Paul* dispatched him to *Thessalonica*, to enquire into the State of Christianity in that City: From whence he in a while returned to St. Paul with the welcome News of their Firmness and Constancy in the Truth, who presently writes his first Epistle to them, in the Front whereof he not only inserted his own Name, but also those of *Silas* and *Timothy*; the like he did in his second Epistle to the *Thessalonians*, which not long after he sent them, to supply the want of his personal presence

preſence which they had ſuch an Inclination for and ſo paſſionately deſired.

Eighteen Months at leaſt they continued at *Corinth*, when St. *Paul* took a Journey to *Jeruſalem*, and then to *Antioch*, and having travelled over the Countries of *Galatia* and *Phrygia* to eſtabliſh the Goſpel among them, he came to *Epheſus*, where though he met with great oppoſition, yet he preached with greater Succeſs; and tho' he reſolved to go into *Macedonia*, he was forced to ſend *Timothy* and *Eraſtus* in his ſtead, who having done their Errand returned to *Epheſus* to aſſiſt in promoting the affairs of Religion in that Place. St. *Paul* having continued three Years at *Epheſus* and the parts adjacent, determined to depart for *Macedonia*; Having now, as *Euſebius* writes, conſtituted *Timothy* Governor and Biſhop of the Church of *Epheſus*; being about that time as is ſuppos'd about Thirty or Thirty five Years of age; who tho' he was thus ſettled, yet accompanied St. *Paul* ſome part of his journey into *Greece*, and being returned to his Charge, the Apoſtle wrote his firſt Epiſtle to him to encourage him in his Duty, and direct him how to behave himſelf in that eminent Station in which he had ſet him; the Epiſtle being a ſhort Draught of the Life and Converſation of thoſe who are appointed to be the Guides and Miniſters of Religion. The holy Man followed his Directions, and was no doubt faithful to his Truſt, which he managed with

with all Care and Diligence. St. Paul about ſix Years after being a Priſoner at *Rome*, wrote a ſecond Epiſtle to *Timothy*, to excite him to a mighty Care and Fidelity in undermining the falſe and ſubtle Inſinuations of Seducers; ordering him to come with all ſpeed to *Rome*, who accordingly came and joined with him in the ſeveral Epiſtles written thence to the *Philippians*, *Coloſſians*, and to *Philemon*, as his Name in the front of them does abundantly declare. During his ſtay at *Rome*, he was upon ſome Occaſion caſt into Priſon, but again ſet at Liberty about the Time of St. *Paul*'s Enlargement, as that Apoſtle clearly intimates in the cloſe of the Epiſtle to the Hebrews: After which he came back to *Epheſus*, and probably never removed till his Tranſlation into Heaven: And here he became acquainted with St. *John* the Divine, who lay in the Boſom of our Lord.

The *Epheſians* were a looſe, impious, wanton, effeminate, prophane and prodigal People, and baniſhed *Hermodorus* becauſe he was more ſober, and thrifty than the reſt. They were ſtrangely bewitched with the Study of Magick, Sorcery, and Divination, and miſerably over-run with Idolatry, eſpecially of the Temple and Worſhip of *Diana*, for which they were famous through the whole World. They had many idolatrous Feſtivals, which were celebrated after this Manner. They habited themſelves in an Antick Dreſs, and covering their Faces with ugly Vizors, that they might not be known, with Clubs

Clubs in their Hands, they carried Idols, in a wild and frantick Manner, up and down the more eminent Places in the City, ſinging certain Songs and Verſes to them, and without any Compaſſion or Reſpect to Age or Sex, ſetting upon all Perſons that they met, beating out their Brains, glorying in it as a brave Atchievement, and a great Honour to their Gods.

This execrable Cuſtom offended all pious Men, eſpecially St. *Timothy*, whoſe Spirit being grieved at theſe ſavage Barbarities, he endeavoured to reclaim them by mild Intreaties, which not prevailing with this headſtrong Rabble, he comes to them in the midſt of the Street, upon one of thoſe fatal Solemnities, and reproved them with ſome ſharpneſs and ſeverity; who being impatient of being controuled in their wild Extravagances, they fell upon him with their Clubs, beat and dragged him up and down, and then left him for dead, when it happened ſome Chriſtians finding him yet to breathe, took him up, and lodged him without the Gate of the City, where the third Day after he expired, and was buried by the Chriſtians of *Epheſus* in a Place called *Pion*, where his body ſecurely reſted for ſome Ages, till *Conſtantine* the Great, cauſed it to be tranſlated to *Conſtantinople*, and be intombed, together with thoſe of St. *Andrew* and St. *Luke*, in the great Church erected by that Emperor to the Holy Apoſtles. He ſuffered Martyrdom in the Reign of the Emperor *Domitian*, about ninety-five

ninety-five Years after the Death of our Saviour. St. Timothy was a Man of no healthful Conſtitution, and had frequent Diſtempers aſſaulting him, which St. Chryſoſtom conceived were in a great Meaſure owing to his extraordinary Temperance, and too frequent Faſtings, an effectual Means to ſubdue thoſe youthful Luſts, which St. Paul cautioned him to avoid, Bread and Water being his uſual Fare, which weakened his Appetite: Inſomuch, that St. Paul was forced to impoſe it as a Kind of Law upon him, that he ſhould no longer drink Water, but uſe a little Wine for his Stomach's ſake, to ſtrengthen his Infirmities: Tho' it appeared that his Soul being inſpired with a true Love to God, bodily Weakneſs was not ſo great an impediment, when there was ſuch a quick and generous Mind to enliven it.

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The LIFE of St. *TITUS*, Bishop of *Crete*, who died in that Island.

THE ancient Writers of the Church make little mention of this Holy Man, ſo that who, and whence he was, is not known but by uncertain Probabilities. St. *Chryſoſtom* conjectures, that he was born at *Corinth*, becauſe in ſome ancient Manuſcripts, mention is

is made of St. *Paul*'s going to *Corinth* into the House of one *Titus*, named *Justus*, *one that worshipped God*, Acts 18. 7. Later Authors generally conceive him to be born in *Crete*, now *Candia*, a famous Island in the *Ægean* Sea? and that he was of no common Extract, but of the Blood Royal of the Kings of *Crete*. But whatever his Parentage was, we are sure he was a *Greek*, probably both by Nation and Religion. The *Greek* Church in their public Offices give the following Account of his younger Years and Conversion to Christianity; that being sprung from noble Parents, his Youth was consecrated to Learning, and a generous Education. At twenty Years Old he heard a Voice, which told him he must depart thence that he might save his Soul, for that all his Learning else would be of little Advantage to him. He not being satisfied with this Warning, desired again to hear the Voice: A Year after he was again commanded in a Vision to perufe the Volume of the *Jewish* Law: He thereupon opened the Book, and cast his Eye upon that of the Prophet *Isaiah*, *Keep silence before me, O Islands, and let the People renew their Strength; Let them come near, then let them speak: Let us come near together in judgment*, &c. Whereupon his Uncle at that Time Proconsul of *Crete*, having heard the Fame of our Saviour's Miracles in *Judea*, sent him to *Jerusalem*, where he continued till Christ's Ascension, when he was Converted by that famous Sermon of St. Peter's, whereby he gained at once three thousand Souls: This

Story

Story is pretended to be derived out of the *Acts* ſaid to be written by *Zenas*, the Lawyer, mentioned by St. *Paul*; but of what Authority I know not; and therefore proceed to what is more certain.

TITUS being arrived in *Judea*, or the Parts thereabouts, and convinced of the Truth and Divinity of the Chriſtian Faith, he became St. *Paul*'s Convert and Diſciple, though when or where Converted we find not: It may be ſuppoſed, that he either followed St. *Paul* in the Nature of a Companion and Attendant; or that he incorporated himſelf into the Church of *Antioch*; where when the famous Controverſy aroſe concerning Circumciſion, and the Ceremonial Law, as being equally neceſſary to be obſerved with the Belief and Practice of Chriſtianity, *they determined that* Paul *and* Barnabas *ſhould go up to* Jeruſalem, *to the Apoſtles and Elders, about this Queſtion*. In the Number of theſe that were ſent, was TITUS, whom St. *Paul* (being encouraged to perform that Journey by a particular Revelation), was willing to take along with him; when they came thither, ſome zealous *Jews*, pretending to be Chriſtian Converts, inſinuated themſelves into St. *Paul*'s Company and Acquaintance, ſtrictly obſerving what Liberty he took in point of legal Rites, that they might find Matter to accuſe him; and charged him that he preached to, and converſed with the *Gentiles*, and that TITUS, an uncircumciſed *Greek* was his intimate Acquaintance, ſo

that

that there was no Way but to Circumcise him, to make it manifest that he had no Intention to undermine the Rites and Custom of the Law. This St. *Paul* would by no Means consent to; for though he was content at another Time to Circumcise *Timothy*, a *Jew* by the Mother's Side, that he might please the *Jews* to their Edification, and to gain them to the Faith; yet he now refused to Circumcise TITUS a *Gentile*, that he might not seem to betray the Liberties of the Gospel, harden the *Jews* in their unreasonable and inveterate Prejudices against the *Gentiles*, and discourage them from embracing Christianity; He therefore peremptorily resisted the Importunity of the *Jews* in this Particular, and his Practice herein was soon after justified by the Decree of the Council, summoned to determine this Matter.

The Affair about which they were sent to the Synod at *Jerusalem* being dispatched, TITUS, no doubt returned with St. *Paul* to *Antioch*, and thence accompanied him in his Travels, till having visited the Churches of *Syria* and *Cilicia*, they set Sail for *Crete* or *Candia*; where St. *Paul* earnestly imployed himself to preach and propagate the Christian Religion, delighting to be the first Messenger of the glad Tidings of the Gospel in all Places where he came, *not planting in another Man's Line, or building Things made ready to his Hand.* But because the Care of other Churches called upon him, and would not allow

allow him to continue long enough here to ſettle and perfect Chriſtianity, the Ancients, and particularly *Euſebius*, declare, that he conſtituted TITUS Biſhop of that Iſland; which likewiſe ſeems founded in St. *Paul's* own Intimation, where he tells TITUS, *For this cauſe I left thee in* Crete, *that thou ſhouldeſt ſet in Order the Things that are wanting, and ordain Elders in every Church as I had appointed thee.* Several Years after TITUS continued in his Charge at *Crete*, when he received a Summons from St. *Paul* then ready to depart to *Epheſus*: The Apoſtle had deſired *Apollos* to accompany *Timothy* and ſome others whom he had ſent to *Corinth*; but he chuſing rather to go to *Crete*, by him and *Zenas* he wrote an Epiſtle to TITUS, to ſtir him up to be Active and Vigilant, and to teach him how to behave himſelf in that Station wherein he had placed him; which indeed was abſolutely neceſſary for him, who had to deal with ſuch a looſe and untoward Generation of Men as the *Cretians* were; the Country itſelf being not more Fruitful and Plenteous, than the Manners of the People were debauched and vicious. And St. *Paul* puts TITUS in mind, what a bad Character *Epimenides* the Poet, a Native of *Crete*, who certainly knew them beſt, had given them, who ſays, The *Cretians* are always Liars, Evil Beaſts, Slow-bellies, Polibius, a Heathen Author (as well as others) charge the ſame Things upon them: He ſays, That no where could be found more ſubtle and deceitful Wits, and generally more wicked and deceitful Counſels? that they were

were so very sordid and covetous, that they accounted nothing base or dishoneſt that was but gainful or advantageous. Beſides, they were Idle and impatient of Labour, Gluttonous, and Intemperate, unwilling to take any Pains farther than to make Proviſion for the Fleſh; and as the Effect of Eaſe and Plenty, they were Wanton and Lacivious, and prone to the vileſt and baſeſt Sort of Luſt, even Sodomy itſelf. And this being the Caſe, St. *Paul* bids Titus to reprove them ſharply for their corrupt and depraved Manners.

The main of this Epiſtle to Titus conſiſts of Rules and Directions to ſeveral Ranks and Relations of Men, and inſtructs him in the Qualifications of Paſtors and Teachers; that they ought to be Meek and Unpaſſionate, free from the love of Wine, and a Deſire after Riches, by ſordid and covetous Deſigns; Kind and Hoſpitable; Lovers of Goodneſs and good Men; Modeſt and Prudent; Juſt and Honeſt; Strict and Temperate: Firm and conſtant in owning and aſſerting the Doctrines of Chriſtianity that had been delivered to them, able both to perſuade and comfort others, and mightily to convince thoſe that reſiſt and oppoſe the Truth: For the Poiſon of Error had inſinuated itſelf into theſe *Cretians*, together with the Entertainment of Chriſtianity; there being many unruly and vain Talkers, eſpecially they of the Circumciſion, who endeavoured to corrupt the Doctrine of the Goſpel with Jewiſh Fables,

Fables, groundleſs and unwarrantable Traditions, miſtical Cabaliſtic Explications, and fooliſh Queſtions and Genealogies; which they likewiſe mixed with Principles of great Looſeneſs and Liberty, that they might the better inſinuate themſelves into the Affections of Men, whereby they brought over numerous Proſelytes to their Party; of whom they made Merchandiſe, gaining ſufficient Advantage to themſelves. So that it was abſolutely neceſſary theſe Mens Mouths ſhould be ſtopped, who under pretence of Chriſtian Liberty, perverted Men from the true Religion, and the plainneſs and ſimplicity of the Goſpel. Having done with Miniſters, St. *Paul* proceeds to give Directions for Perſons of all Ages and Capacities, whether old or young, Men or Women, Children or Servants. And then of more publick Concernment, Rulers and People, and indeed how to deport themſelves in the general Carriage of their Lives.

The Apoſtle departing from *Epheſus*, was come to *Troas*, where though he had a fair Opportunity to preach the Goſpel, yet, he ſays, he had no reſt in his Spirit, becauſe he found not TITUS his Brother, whom he impatiently expected to bring him an Account of the State of the Church of *Corinth*. Whether TITUS had been with him, and been ſent upon this Errand, or had been commanded by him to take *Corinth* in his Way to *Crete* is not known. Not meeting him there, away

away he goes for *Macedonia*, where at length TITUS arrived, and comforted him under all his other Sorrows and Difficulties, with the joyful News of the happy Condition of the Church of CORINTH, and how readily they had reformed thoſe Miſcarriages which in his former Epiſtle he had charged upon them. Soon after St. *Paul* having received the Collections of the *Macedonian* Churches for the indigent Chriſtians at *Jeruſalem*, he ſent back TITUS, and with him St. *Luke* to CORINTH, to excite their Charity, and prepare their Contributions againſt his own arrival there, and by them he wrote his ſecond Epiſtle to the Church. TITUS faithfully diſcharged his Errand to the Church of CORINTH, and having performed the Services for which he was ſent, returned, we may ſuppoſe, back to CRETE. Nor do we hear any further Account of him till St. *Paul's* Impriſonment at *Rome*, whither, ſome Authors relate, he came about two Years after him, and continued with him till his Martyrdom, whereat he was preſent, and together with St. *Luke*, committed him to the Grave. Which Account ſeems very doubtful, ſince St. *Paul* himſelf ſays, 2 Tim. 4. 10. before his Death, that TITUS had left him, and was gone into *Dalmatia*, a Province of *Illyrium*, to plant that fierce and Warlike Nation with the Goſpel of Peace, taking it probably in his Way, in order to his return to CRETE.

And this is the laſt Notice we find taken of TITUS

in the Holy Writings; nor do the Records of the Church henceforward furniſh us with any certain Memoirs or Remarks concerning him. Other Authors of ſuſpected Credit, tell us, that TITUS converted PLINY the younger, that learned and eloquent Man, Proconſul of *Bithynia*, and intimate Privy Counſellor to *Trojan* the Emperor, to the Chriſtian Faith: For they relate that PLINY returning from his Province in *Bithynia* landed at CRETE, where the Emperor had commanded him to erect a Temple to JUPITER, which was accordingly done, and no ſooner finiſhed, but St. TITUS curſed it, and it immediately tumbled to the Ground. The Proconſul being extremely troubled, came with Tears in his Eyes to the Holy Man, to requeſt his Counſel, who adviſed him to begin it in the Name of the GOD of the Chriſtians, and it would not fail to proſper; he did ſo, and having finiſhed it, PLINY himſelf, with his Son, were Baptized. But to leave this Story as we find it, the Ancients ſay, St. TITUS lived till he was 94 Years of Age, and died in Peace, lying buried in CRETE, in the ſame Church, ſay the ROMANS, wherein St. PAUL ordained him Biſhop of that Iſland: Which muſt be underſtood of a Church afterward built, it not being likely there ſhould be any at that Time. At CANDIA, the Metropolis of CRETE, was an ancient and beautiful Church, dedicated to St. TITUS, wherein, under the High Altar, his Remains are ſaid to be honourably laid up, and were by the GREEKS and

ROMANS

Romans had in great Venration before that famous City fell into the Hands of the Turks. The Western Church celebrate his Feſtival upon January 4, and the Greeks, August 25.

The LIFE of St. DIONYSIUS, the Areopagite, who was Beheaded.

DIONYSIUS was born at Athens, a Place famous for Arts and Sciences, to which Perſons came from all Parts of the World, to accomplish themſelves

in

in polite and uſeful Learning. Though we find nothing ſaid of his Parents, yet we may conclude him to be of Noble Birth, at leaſt not of the common Rank, ſeeing none were admitted to be AREOPAGITE Judges unleſs they were Nobly-born, and eminently exemplary for a Virtuous and Sober Life. He was inſtructed in all the learned Sciences of GREECE, wherein he was an early Proficient: When he was about 25 Years Old, he is ſaid to have gone into EGYPT, that he might perfect himſelf in the Study of the Mathematics, and be acquainted with their ſecret and myſtical Philoſophy. He ſettled himſelf at HELIOPOLIS, a City between COPTUS and ALEXANDRIA, a Place choſen by the EGYPTIAN Prieſts, admirably advantageous for the Contemplation of the Heavenly Bodies, and the Study of Philoſophy and Aſtronomy; where a very ancient Hiſtorian aſſures us that ABRAHAM himſelf lived, and taught the EGYPTIAN Prieſts Aſtronomy, and other Parts of Learning.

DIONYSIUS continuing his Studies in this Town, one memorable Accident is reported; JESUS CHRIST the SON of GOD, was about this Time delivered up at JERUSALEM, to a ſhameful and painful Death, by the Hands of Violence and Injuſtice; when the Sun, as if aſhamed to behold ſo great a Wickedneſs, hid his Head, and put on Mourning, to wait upon the Funeral of its Maſter: This Eclipſe was contrary to all the known Rules

Rules and Laws of Nature, it happening at a Full Moon, when the Moon is at its greateſt Diſtance from the Sun, and cauſed a ſtrange Darkneſs for three Hours together, over all the Earth, as is unanimouſly atteſted, not only by the four Evangeliſts, but TRALLIANUS ſometime Servant to TROJAN the ROMAN Emperor, who ſpeaks of an Eclipſe of the Sun about that Time, whereby the Day was turned into Night, and the Stars appeared at Noon, accompanied with an Earthquake, whereby many Houſes at NICE in BITHYNIA, were overthrown. APOLLOPHANES beholding this ſtrange Eclipſe, cried out to DIONYSIUS, that theſe were Changes and Revolutions of ſome great Affairs; to whom the other replied, *That either God ſuffered, or at leaſt ſympathized, and bore Part with him that did.*

DIONYSIUS having finiſhed his Studies at HELIOPOLIS, returned to ATHENS, admirably accompliſhed to ſerve his Country, and was accordingly advanced to be one of the Judges of the AREOPAGUS, a Place of great Honour and Renown. This AREOPAGUS was a famous Senate Houſe, built upon a Hill in ATHENS, wherein aſſembled their great Court of Juſtice, the moſt Sacred and Venerable Tribunal in all GREECE. Under their Cognizance came all the greater and more capital Cauſes, and eſpecially Matters of Religion, Blaſphemy againſt their Gods and them; and therefore St. PAUL was arraigned before this Court, *as a ſetter forth of ſtrange Gods*

Gods, when he preached to them *concerning Jesus and the Resurrection*. They were exactly upright and impartial in their Proceedings, and heard Causes at Night, or in the Dark, that the Person of the Plaintiff or the Pleader might have no undue Influence upon them. There was no Appeal from their Sentence: Their Number is uncertain, some making them nine, others thirty-one, and others fifty-one.

In this Grave and Venerable Assembly sate DIONYSIUS, when St. PAUL, about forty-nine or fifty Years after the Death of our SAVIOUR, came to ATHENS; where he resolutely asserted the Cause of Christianity against the Attempts of the Stoick and Epicurean Philosophers, who appeared vehemently against it. The ATHENIANS, who were very curious in Matters of Religion, not understanding this new and strange Doctrine that he taught, presently brought him before the AREOPAGITE Senate, where in an elegant Oration, he with the utmost strength of Reason, plainly demonstrated the Folly and Absurdity of those many vain Deities which they blindly worshipped, and explained to them that infinite Being that made and governed the World, and what indispensable Obligations he laid upon all Mankind to worship and adore him, especially for his exceeding Love and Kindness, in sending his own Son to publish so excellent a Religion to the World. Though his Discourse was looked upon by some with Scorn and Laughter,

Laughter, yet it wanted not an happy Influence upon many whom it convinced of the Reaſonableneſs and Divinity of the Chriſtian Faith: Among whom was DIONYSIUS, one of the Judges that ſate upon him, and DAMERIS (who St. CHRYSOSTOM ſays, was his Wife) and probably his whole Houſe. An ancient Author relates a particular Diſpute between DIONISIUS and St. PAUL, about the unknown GOD, who was GOD-MAN, and was to appear in the latter Ages, to reform the World. This the Apoſtle ſhewed to be the Holy JESUS lately come down from Heaven, and ſo ſatisfied DIONISIUS, that he prayed him to intercede with Heaven, that he might be fully confirmed in this Belief. The next Day St. PAUL having reſtored Sight to one that was born blind, charged him to go to DIONYSIUS, and by that Token reclaim his Promiſe to be his Convert: Who being amazed at his Sight, readily renounced his Idolatry, and was with his whole Family Baptized into the Faith of CHRIST. An Author of the like ſuſpected Authority, ſays, That DIONYSIUS travelled with St. PAUL for three Years after his Converſion, who then conſtituted him Biſhop of ATHENS; that he took a Journey to JERUSALEM, to meet the Apoſtles, who are ſaid to have come from all Parts of the World to be preſent at the laſt Hours of the Bleſſed Virgin; and that he made ſeveral Viſits to the Churches in PHRYGIA and ACHAIA, to plant and confirm the Chriſtian Faith.

After

After this, the Writers of his Life generally make him prepare for a much longer Journey: That having ſettled his Affairs in ATHENS, and nominated a Succeſſor in his Biſhoprick, he is ſaid to go to ROME, from whence he was diſpatched by St. CLEMENS into FRANCE, where he planted the Faith, and founded an Epiſcopal See at PARIS, when, about the ninetieth Year of his Age, he returned into the EAST to converſe with St. JOHN at EPHESUS; thence back again to PARIS, where he ſuffered Martyrdom, and among a Multitude of other Miracles reported of him, by ſome credulous Authors, he is ſaid to have taken up his Head, after it had been cut off by the Executioner, and to have carried it in his Hands (an Angel going before, and an Heavenly Choir of Angels ſinging all the Way) for two Miles together, till he came to the Place of his Interment, where he gently laid himſelf down, and was there honourably entombed. A Story very improbable, and which ſeveral Authors of Reputation make no mention of. Nothing of certainty being related of him, but what ARISTIDES, the Chriſtian Philoſopher has left upon Record, in his Apology for the Chriſtian Religion (who himſelf lived, and was probably born at ATHENS, not long after DIONYSIUS). That after a moſt reſolute and eminent Confeſſion of the Faith; after having undergone ſeveral of the ſevereſt Kinds of Torments, he gave the laſt and greateſt Teſtimony of it by laying down his Life, being beheaded, as is moſt probable in the

the reign of DOMITIAN the ROMAN Emperor, about 107 Years after the Paſſion of our Saviour. Many miracles are reported to have been performed by him both before and after his death: Among others, that in a Village, in the Province of LUXENBURG, not far from TREVES, is a Church dedicated to St. DENNIS, wherein is kept his Skull, at leaſt a Piece of it, on the Crown whereof is a white Croſs, while the other Parts of the Scull are black. This, common Tradition, and ſome Authors avouch it, will have to be made, when St. PAUL laid his Hands upon him at his Conſecration. Which if ſo, I have no more to obſerve, but that Orders (which the ancient Church make a Sacrament) did here even in a literal ſenſe confer an indelible character and mark upon him.

The ſhape and figure of his body is by the GREEK MENÆON thus deſcribed: he was of a middle ſtature, ſlender, fair, but inclining to paleneſs, his Noſe gracefully bending, hollow-eyed, with ſhort Eye-brows, his Ears large, his Hair thick and white, his Beard moderately long, but very thin. For the Image of his Mind expreſſed in his Diſcourſes, and the excellent Conduct of his Life, the GREEKS according to their Magnifying Humour as well as Language, beſtow moſt hyperbolical Elogies and Commendations on him. They ſtile him, the Sacred Interpreter and Contemplator of hidden and unſpeakable Myſteries, and an unſearchable

Depth of Heavenly Knowledge; the Trinity Divine, the divine Inſtrument of thoſe enlivening Graces that are above all Comprehenſion. They ſay of him that his Life was Wonderful, his Diſcourſe more Wonderful; his Tongue full of Light, his Mouth breathing an Holy Fire; but his Mind moſt exactly like to God; with a great Deal more of the like Nature up and down their Offices. And certainly the Notions which he has given of the Cœleſtial Hierarchy and Orders of Angels, and the Things of that ſupramundane State, are clear and certain.

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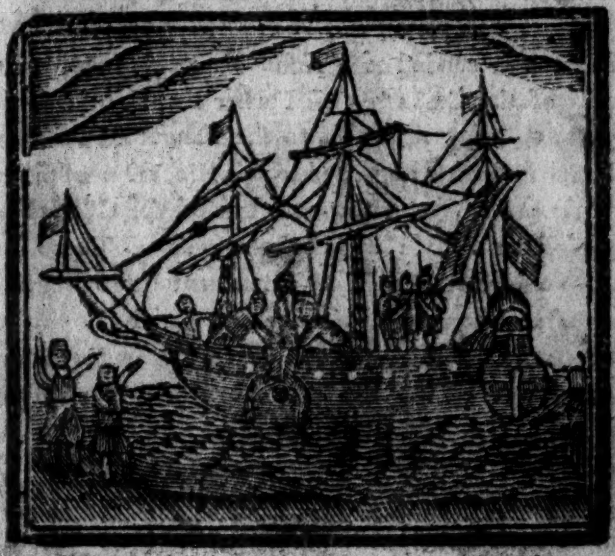
The LIFE of St. CLEMENS, Biſhop of ROME, who was drowned in the Sea.



IT adds not a little to the Honour of this Venerable Apoſtolical Man, that he was Fellow Labourer with St. PAUL, and one of thoſe whoſe Names are written in the Book of Life: He was born at ROME, upon Mount CÆLIUS, his Father's Name was FAUSTINUS,

NUS, but we do not find who he was, or what Profeſſion or Courſe of Life he followed. Indeed in the Book of Recognitions, which though liable in ſome Caſes to juſt Exceptions, yet being of great Antiquity in the Church, written not long after the Apoſtolic Age, ſome Remarks may be taken out of them: Therein we find St. CLEMENS giving this Account of himſelf.

He was deſcended of a Noble Race, ſprung from the Family of the CÆSARS, his Father FAUSTINIANUS, or FAUSTUS, being near akin to the Emperor TIBERIUS, and educated with him, and by his Procurement married MATTIDIA, a Woman born of one of the Chief Families of ROME. He was the youngeſt of Three Sons, his two elder Brothers being FAUSTINUS and FAUSTUS, who after changed their Names for NICETAS and AQUILA. His Mother, a Woman, it ſeems of exquiſite Beauty, was by her Huſband's own Brother ſtrongly ſolicited to unchaſte Embraces, to avoid whoſe troubleſome Importunities, and yet loth to reveal it to to her Huſband, leſt it ſhould occaſion Diſturbance and Diſhonour to their Family, ſhe pretended to her Huſband that ſhe was commanded in a Dream; together with her two eldeſt Sons, to depart for ſome Time from ROME. He accordingly ſent them to reſide at ATHENS, for the greater Conveniency of their Education: But hearing nothing of them, though he ſent Meſſengers on Purpoſe every Year, he reſolved at laſt to go himſelf in Purſuit of them;

them; which he did, leaving his youngeſt Son, then twelve Years of Age, at Home, under the Care of Tutors and Guardians. St. CLEMENS grew up in all Manly Studies and Virtuous Actions, till falling under ſome great Diſſatisfactions of Mind concerning the Immortality of the Soul, and the State of the other Life, he applied himſelf to ſearch more narrowly into the Nature and Truth of Things; and reſolved to conſult the EGYPTIAN Magicians, whether by their dark Art they were able to fetch back one of thoſe that were departed into the Inviſible World, or raiſe a Man from the Dead, the very Sight of whom might ſatisfy their curious Enquiries about this Matter. While he was under this Suſpenſe, he heard of the Son of God's appearing in the World, and the excellent Doctrine he publiſhed in JUDEA; wherein he was farther inſtructed by the Miniſtry of St. BARNABAS, who came to ROME. Him he followed, firſt to ALEXANDRIA, and thence after a little Time to JUDEA; arriving at CÆSAREA, he met with St. PETER, by whom he was inſtructed and baptized, whoſe Companion and Diſciple he continued for a great Part of his Life. His Father and Mother, and his two Brothers, after various Miſ-adventures which happened to them, by divers ſtrange Accidents met all afterwards together, and were at length Converted, and Baptized into the Chriſtian Faith.

This Account is given in thoſe ancient Writings, and

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it is certainly known, and moſt Authors, unanimouſly agree that St. CLEMENS was Biſhop of ROME; but there are ſome Difficulties about the Succeſſion of the four firſt Biſhops of that See, and a great many Controverſies thereon; ſome Writers tell us, that St. PETER being ſenſible of his approaching Diſſolution, preſented CLEMENS before the Church as a fit Perſon to be his Succeſſor; the good Man with all imaginable Modeſty declined the Honour, which St. PETER in a long Diſcourſe urged upon him, and ſet out at large the particular Duties both of Miniſters in their reſpective Orders and Capacities, as alſo of the People; which done, he laid his Hands upon him, and compelled him to take his Seat. How he adminiſtered this great and difficult Province, the Eccleſiaſtical Records give very little Account; neither can we rely abſolutely upon the Credit and ſingle Teſtimony of Authors in Matters ſo remote and Diſtant; they tell us, that he diſpatched away ſeveral Perſons to preach and propagate the Chriſtian Religion in thoſe Countries, whither the ſound of the Goſpel had not yet arrived: Nor did he only concern himſelf to propagate the Faith where it was not, but to preſerve the Peace of thoſe Churches where it was already planted. For an unhappy Schiſm having broken out in the Church of CORINTH, they ſent to ROME for his Advice and Aſſiſtance in it, who in the Name of the Church whereof he was governor, wrote back an incomparable Epiſtle to them, to compoſe and

quell

quell, as he calls it, that impious and abominable Sedition that was ariſen among them. The exact Time of writing this Epiſtle is not known; ſome judge it was before the Deſtruction of JERUSALEM and the Temple, and it ſeems more probable to be written after the Perſecution under DOMITIAN, and probably not long before CLEMENS was ſent into baniſhment. For in Excuſe for not anſwering the Letters of the Church of CORINTH any ſooner, he tells them it was by Reaſon of thoſe Calamities and ſad Accidents that had happened to them.

CLEMENS, by a firm Patience and prudent Care weathered out the ſtormy and troubleſome Times of DOMITIAN, and the ſhort, but peaceable Reign of NERVA; when alas the Clouds returned after the Rain, and began to thicken in a blacker Tempeſt in the Time of TRAJAN, an excellent Prince indeed, of ſo ſweet a Diſpoſition and inoffenſive Converſation, that the ROMAN People at the Choice of every new elected Emperor, cried, a better than TRAJAN. But withal he was Zealous for his Religion, and upon that Account a ſevere Enemy to the Chriſtians. Among ſeveral Laws enacted at the beginning of his Reign, he publiſhed one forbidding the Societies of Colleges erected up and down the ROMAN Empire, whereat Men uſed to meet, and liberally feaſt, under Pretence of more convenient Diſpatch of Buſineſs, and the maintenance of mutual Love and Friendſhip; which yet the ROMAN State beheld

with

with a jealous Eye, as fit Nurseries for Treason and Sedition. Now the Christian Assemblies were looked upon as such by their Enemies, for finding them confederated together, and constantly meeting them at the solemn Love-feasts which were kept among them in those Primitive Times; and especially being of a Way of Worship, different from the Religion of the Heathen Empire, they thought they might securely proceed against them as illegal Societies, and Contemners of the Imperial Constitution, wherein St. Clemens, as the Head of the Society at Rome, was sure to bear the deepest Share. And indeed it was no more than what he himself had long expected: for in his Epistle to the Corinthians, speaking of the Torments and Sufferings which the Holy Apostles had undergone, he tells them, that he looked upon himself and his People as set to run the same Race, and that the same Fight and Conflict was laid up for him.

An ancient Author gives an Account of the beginning of his Troubles to this Effect. St. Clemens having converted Theodora, a noble Lady, and afterwards her Husband Sisinius, a Kinsman and Favourite of the late Emperor Nerva, the gaining of so great a Man, had such an Influence upon divers others of chief Note and Quality, that they also embraced the Christian Faith. This good Success procured to St. Clemens the Envy and Hatred of Torcutianus, a Man of great Power and

and Authority at that Time in ROME, who by the inferior Magiſtrates of the City, exited the People to mutiny againſt this holy Man, charging him with Magic and Sorcery, and for being an Enemy and Blaſphemer of the Gods, crying out, that he ſhould either offer Sacrifice to them, or expiate his Impiety with his Blood. MAMERTINUS, the Prætor of the City, a moderate and prudent Man, being willing to appeaſe the Uproar, ſent for St. CLEMENS. and mildly perſuaded him to comply: But finding his Reſolution inflexible, he ſent to acquaint the Emperor with the Caſe, who returned this ſhort Reſcript, that he ſhould offer Sacrifice to the Gods, or be baniſhed to CHERSON, a diſconſolate City beyond the Pontick Sea: And accordingly, he was tranſported thither to dig in the Marble Quarries, and labour in the Mines, a Puniſhment by the Laws, accounted next to Death itſelf, the condemned Perſons, being treated with extreme Rigour; for beſides hard and ſevere labour, he was whipped and beaten, chained and fettered; deprived of his Eſtate, which was forfeited to the Exchequer, and degraded into the Condition of a Slave, whereby he was rendered uncapable to make a Will; the Heads of the Chriſtians were half ſhaved, their right Eye bored out, their left Leg diſabled, their Foreheads branded with an infamous Mark, and expoſed to the moſt publick Inſtances of Infamy and Diſhonour, not to mention the Hunger and Thirſt, the cold and nakedneſs,

kedneſs, the filth and naſtineſs, which they were forced to indure within thoſe miſerable Places.

Arriving at the Place of his uncomfortable Exile, he found vaſt Numbers of Chriſtians condemned to the ſame miſerable Fate, who were yet ſomewhat comforted at the ſight of ſo good a Man, by whoſe conſtant preaching and Exhortations, their adverſaries entertained a better opinion of them and their Religion, and which occaſioned many of the Inhabitants of thoſe Countries to embrace Chriſtianity, ſo that in a little Time all the Monuments of Idolatry thereabouts were defaced and overturned. The Fame hereof being carried to the Emperor, he diſpatched AURIDIANUS the Preſident to put a ſtop to this growing Sect, who in a ſhort time put great Numbers of them to Death. And finding how readily and reſolutely they offered up their Lives for the Profeſſion of their Faith, he gives over contending with the Multitude, and reſolved to ſingle out a principal one among them, whoſe exemplary Puniſhment might ſtrike Terror into the reſt. To this Purpoſe St. CLEMENS was pitched upon, and all Temptations to renounce Chriſtianity being found ineffectual, the Executioners were ordered to put him aboard a Ship and throw him into the bottom of the Sea, where the Chriſtians might deſpair of ever finding his Body; this was the very Occaſion which made our Bleſſed Saviour to allude, when in the caſe of wilful ſcandal, that it were better for a Man

Man that a Millſtone were hanged about his Neck and be caſt into the bottom of the Sea. Its not certain what EPHRAIM Biſhop of that Place has writ concerning the ſtrange and miraculous diſcovery of the Body of St. CLEMENS: Nor the particular Miracle of a little Child preſerved a Year together in the Church erected to him in the middle of the Sea in the Place where he was drowned; and infinite other Miracles done there, as deſpairing they would find any Credit among the learned; and ſhall only mention one, that upon the Anniverſary Solemnity of his Martyrdom the Sea retreats on each Side in heaps, and leaves a fair and dry Paſſage for three Miles together to the Martyr's Tomb, erected within a Church, built (as it muſt be ſuppoſed by Angels) within the Sea; and the Peoples Devotion being ended, the Water returns to its own Place. His Martyrdom happened in the third Year of TRAJAN, (after he had been Biſhop of ROME about nine Years) one hundred Years after the Death of our Saviour. His Feſtival is celebrated by the Roman Church, *Nov.* 24.

The

The LIFE of St. SIMEON, Biſhop of JERUSALEM, who was Racked, and then Crucified.

IT is obſervable, that the Similitude of Names has bred much Confuſion among the Writers of Eccleſiaſtical Hiſtory, eſpecially in the more early Ages, where the Records are but ſhort and few. Of this we have an Inſtance in St. SIMEON, whom ſome will have to be SIMON the Cananite, one of the Twelve Apoſtles; others

others SIMON, one of the four Brothers of our Saviour; while a third make all three to be but one and the ſame Perſon. But it is manifeſt that SIMEON Biſhop of JERUSALEM was a diſtinct Perſon from SIMON the Apoſtle; vaſtly different Accounts being given concerning their Employments, and the Time and Places of their Death. SIMON the Apoſtle being martyred in BRITAIN, or as others ſay, in PERSIA, while SIMEON the Biſhop is notoriouſly known to have ſuffered in PALESTINE.

St. SIMEON was the Son of CLEOPHAS Brother to JOSEPH, Huſband to the Bleſſed Virgin, and ſo his Father had the Honour to be Uncle to our Saviour, in the ſame Senſe that JOSEPH was his Father. His Mother ſay ſome, was MARY the Wife of CLEOPHAS, mentioned in the Hiſtory of the Goſpel, Siſter, or Couſin-German to the Mother of our Lord: And if ſo, he was by both Sides nearly related to our Saviour. He was born (ſays EUSEBIUS) in the Year of the World, 3936, Thirteen Years, according to the vulgar Computation, before our Saviour's Incarnation. He was educated according to the ſevereſt Rules of Religion profeſſed in the JEWISH Church, being entered into the Order of the RECHABITES: An ancient Father informing us, that when the Jews were buſily engaged in the Martyrdom of St. JAMES the JUST, a RECHABITE Prieſt, one of the Generation of the Sons of RECHAB, mentioned by the Prophet JEREMIAH, Chap. 35. 2, 3. &c.

&c. SIMEON ſtept in, and interceded with the People to ſpare ſo juſt and good a Man, and one that was then praying to God for them.

The RECHABITES were an antient Inſtitution, founded by JONADAB the Son of RECHAB, who flouriſhed in the Reign of JEHU, and obliged his Poſterity, to drink no Wine, ſow no Fields, plant no Vineyards, build no Houſes, but to dwell in Tents and Tabernacles. All which Precepts (the laſt only excepted, which Wars and Foreign Invaſions would not ſuffer them to obſerve) they kept with the moſt religious Reverence; and are therefore highly commended by God for their exact conformity to the Laws which were preſcribed them, and are brought in to upbraid the degeneracy of the Houſe of ISRAEL, in violating the Commands he had laid upon them. They continued, (according to God's Promiſe, that they ſhould not want a Man to ſtand before him for ever) till the laſt Times of the JEWISH Church.

It is probable that SIMEON was inſtructed in Chriſtianity by our Lord himſelf, whoſe Auditor and Follower he is ſuppoſed to have been; and in all likelihood was one of the Seventy Diſciples, in which Capacity he continued many Years; till he was advanced to a Place of great Honour and Eminency in the Church. About the Year LXII. St. JAMES the Juſt, Biſhop of JERUSALEM,

SALEM, by the Artifices of ANANUS the High-prieſt, had been cruelly martyred by the JEWS. The Succeſſion to whoſe Office was ſo far thought to be the Concernment of the whole Chriſtian Church, that the Apoſtles and Diſciples of our Lord are ſaid to have come from all Parts to conſult and adviſe with thoſe of our Saviour's Kindred and Relations, who ſhould be put into Place, whereupon they elected SIMEON, our Lord's near Kinſman, whom they all judged moſt worthy of the Place: How he managed the Affairs of the Church of JERUSALEM is not particularly known to us, but we may be ſure his Office was attended with ſufficient Trouble and Difficulty, both from the malicious Temper of the turbulent People, and becauſe it happened in the fatal Period of the JEWISH Church. For the Sins of that Nation being now ripe for Vengeance, and having filled up the Meaſure of their Iniquities, by their cruel uſage of the Apoſtles and Meſſengers of our Saviour; their barbarous Treatment of St. STEPHEN, St. JAMES the GREAT and the LESS; but above all their crucifying, with wicked Hands, the Lord of Glory, the Wrath of God came upon them to the uttermoſt: And the ROMANS took away both their Place and Nation; of which I ſhall give a brief Account.

The JEWS being a ſtubborn People, and would not in the leaſt ſubmit to the ROMANS, becauſe they looked upon themſelves as a more free-born People than other Nations,

Nations, and were elevated with those great Privileges that the Almighty had bestowed upon them, and therefore took all Opportunities to regain their Liberty, which they unanimously attempted in the Reign of NERO: For CESTIUS FLORUS, whom the Emperor had sent to be Procurator or Governor of the Province of JUDEA, by his intolerable Oppressions and Cruelties for two Years together, which neither their Prayers nor potent Intercessors could prevail with him to abate, having tired out their Patience, they broke out into a Rebellion, which was begun at CÆSAREA, but quickly overspread the whole Nation, till all Places were full of Blood and Violence. The Governor being unable to suppress them, GALLUS the President of SYRIA, came from ANTIOCH with an Army to assist him; took JOPPA, and some other Places, and sat down before JERUSALEM, but was at last forced to raise his Siege with such Precipitation, that he left all his Warlike Instruments and Provisions behind. Upon this ill Success, Nero dispatched VESPASIAN, a Man of experienced Courage and Conduct, to be General of the Army, who coming into SYRIA, rallied the scattered ROMAN Troops, fell into GALILEE, burnt GADARA, and destroyed JOTAPATA, where JOSEPHUS himself was taken Prisoner; and pursuing his Conquests, was preparing to besiege JERUSALEM; when hearing of the Distractions of ITALY by the Death of NERO, and the Usurpations of GALBA, OTHO, and VITELLIUS, he marched to ROME, to free it from those Commotions

Commotions, which Reſolution was ſo far applauded by the Army, that they forthwith proclaimed him Emperor. Who thereupon haſtened into EGYPT to ſecure that Country which was of ſuch conſiderable Importance to the Empire.

VESPASIAN ſent his Son TITUS from ALEXANDRIA to JUDEA, commanding him to attempt the Capital City, as the only Way to put a quick Period to the War. The State of JERUSALEM was at this Time very deplorable, which though once a City at Unity within itſelf, was now torn in Pieces with inteſtine Diviſions. SIMON the Son of GIORA, an ambitious Man, had Poſſeſſion of the Upper City. JOHN, who headed a Party called the Zealots, an inſolent and ungovernable Generation, commanded the lower Parts, and the Outſkirt of the Temple; the inner Parts were ſecured by ELEAZAR the Son of SIMON, who had drawn over a conſiderable Number of the Soldiers to join with him, and all theſe mutually oppoſing, and quarrelling with each other. TITUS with his Army approaching the City a while before the Feaſt of the Paſſover, he ſtraitly blocked up all the Avenues and Paſſages of Eſcape, building a Wall of 39 Furlongs, which he ſtrengthened with thirteen Forts, whereby he prevented any from coming in or going out of the City, of which War, and the Sackage of JERUSALEM, if we compare what our SAVIOUR ſaid concerning it in St. LUKE, Chap. 19.

Verſes 41, &c. We ſhall find ſo juſt a Correſpondence between the Prophecy and the Succeſs as would tempt one to think that the Hiſtorian had taken meaſures as much from our Lord's Predictions, as from the Events of Things.

Terms of Mercy were offered to the Beſieged upon Surrender, but ſcornfully rejected, which exaſperated the ROMAN Army to fall upon them with greater fierceneſs and ſeverity. And now GOD and Man, Heaven and Earth, ſeemed to fight againſt them. For beſides the ROMAN Army without, and the furious Factions and Diviſions within, the dreadful Face of Famine appeared among them, haſtened by the vaſt Multitudes that came from all Parts of the Land to the Paſſover, and Hunger raged ſo horribly within the City, that they took more Care to rob and plunder one another of their Proviſions, than of defending themſelves againſt the common Enemy; and ſo many thouſands died for want of Food, that they could not bury them, but laid the dead Bodies in Heaps above Ground: Nay, they broke the very laws of Nature, MARY the Daughter of ELEAZAR, who was deprived of all her Proviſions by the Soldiers, raging ſo for Hunger, that ſhe boiled her ſucking Child and eat it. So that well might our LORD call thoſe Women Bleſſed who were Barren, and whoſe Paps never gave ſuck. TITUS finding that neither Kindneſs nor Cruelty would work upon this obſti-

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nate People prepared for a Storm, and having gained the Tower of ANTONIA, the JEWS fled to the Temple hard by, the Outgates and Porches whereof were immediately ſet on Fire, at which the JEWS were ſo aſtoniſhed, that they never endeavoured to quench it. TITUS being of a compaſſionate Humour, was very deſirous to ſpare the People, and ſave the Temple; but all in vain, for a common Soldier threw a Fire-brand into the Chambers that were about the Temple, which preſently took Fire, and though the General ran and ſtormed, and commanded it to be put out, yet the Noiſe and Confuſion was ſo great, that his Orders could not be heard till it was too late, the Triumphant Flames previling in ſpite of all Oppoſition, and with ſuch furious Rage, as if they threatened to burn MOUNT SION to the very Roots. So effectually was our SAVIOUR's Threat fulfilled, when he told his Diſciples, who admired the ſtately and magnificent Buildings of ihe Temple, Verily I ſay unto you, there ſhall not be left here one Stone upon another that ſhall not be thrown down. Nay, for the farther verifying this Prediction, TURNUS RUFUS was commanded to Plough up the Foundation thereof. All Things were now hurl'd into a Mixture of Blood, Smoak, and Flames: the JEWS were ſlain like Sheep or Dogs, and many voluntarily leaped into the Fire; the Number of them that periſhed in this Siege amounting to eleven hundred thouſand Perſons, beſides ninety-ſeven thouſand that were ſold for Slaves; the

numberleſs

numberleſs Multitudes that flocked from all Parts to the Feaſt of the Paſſover, and were by the ROMAN Army crouded up within the City, rendering this Account very probable.

Such was the Ruin of the JEWISH Church and State, thus was JERUSALEM the moſt eminent City not only of JUDEA but of the whole Eaſtern part of the World (as PLINY himſelf confeſſes) utterly deſtroyed, notwithſtanding its Antiquity, Wealth, and Stength, after it had ſtood from the Time of DAVID 1179 Years: and its very remarkable that this Siege began a while before the Paſſover, about the very Time when they had barbarouſly put to Death the SON OF GOD, Divine Juſtice ſometimes obſerving ſuch an exact Proportion in executing its Vengeance. Their fatal Fall being not only foretold by our SAVIOUR and his Apoſtles, but lately preſignified by immediate Prodigies and Signs from Heaven. A blazing Comet hung over the City for a whole Year together in the Shape of a Sword. A little before the War began, in the Feaſt of Unleavened Bread, a Light ſuddenly ſhone out at nine o'Clock at Night, between the Altar and the Temple, at bright as at Noon Day. An Heifer about the ſame Time, as ſhe was led to Sacrifice, brought forth a Lamb in the midſt of the Temple. The Eaſt-gate of the inner Part of the Temple, all of Maſſy Braſs, and which twenty Men could hardly ſhut; after it was faſt locked and barred, was

was ſeen in the Night to open of its own Accord. Chariots and Armies were beheld in the Air, all in their Martial Poſtures, and preparing to ſurround the City. When the Prieſts entered into the inner Temple at Pentecoſt, they firſt perceived a Noiſe and Motion, and immediately heard a Voice that ſaid, Let us depart hence. And when all Things were ſecure and peaceable, four Years before the War began, one GESUS, a plain Country Fellow, pronounced many dreadful Woes againſt the Temple, the City, and the People, continuing ſo to do, eſpecially at Feſtival Times for ſeven Years together, notwithſtanding all the cruel Uſage which he met with for ſo doing, till at length he was diſpatched by a violent Death. But Miracles, Threats, and Warnings have no Effect upon a People, whom the Almighty hath once given up to incurable Infatuation.

In the midſt of this calamitous and woeful State of the JEWS, we find that St. SIMEON and the Chriſtians in the City, being timely warned by the Caution which our Bleſſed LORD had given them, that when they ſhould ſee JERUSALEM compaſſed with Armies, and the Abomination of Deſolation ſtanding in the Holy Place, they ſhould then flee unto the Mountain; or betake themſelves to ſome obſcure Place of Refuge; and having been lately commanded by a particular Revelation communicated to ſome good and pious Men among them (which ſays EPIPHANUS was done by the Miniſtry of an Angel)

Angel) to leave JERUSALEM and go to PELLAS, they retreated thither, as to a little Zoar like as from the Flames of SODOM, and ſo not one periſhed in the common Ruin. This being a little Town beyond JORDAN, whoſe Inhabitants were GENTILES, which is manifeſt, ſince the JEWS under ALEXANDER JANNAUS, their King, plundered it, becauſe they would not embrace their Religion, and probably GOD directed the Chriſtians hither, that they might be out of the reach of the Boſom of Deſtruction, which was to ſweep away the JEWS whereve it came. Here they continued till the hatred and ſeverity of the ROMANS being aſſwaged they might return with ſafety, which they did before the time of ADRIAN the Emperor; who 47 Years after the devaſtation coming to JERUSALEM in order to its reparation, found there a few Houſes, and a little Church of the Chriſtians built upon MOUNT SION. in that very Place where the UPPER ROOM was into which the Diciple. went up when they returned from our Lord's Aſcenſion. Here they kept their Aſſembles, and ſhewed ſo many Miracles that AQUILA the Emperor's Kinſman, who he had made Governor, and Overſeer of the Building of the City, embraced Chriſtianity: But continuing in his former Studies of Magic and Aſtronomy, after ſeveral Admonitions given him to deſiſt, he was caſt out of the Church; which he ſo reſented that he Apoſtatized to JUDAISM, and afterwards Tranſlated the Bible into GREEK.

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In the mean time SIMEON no doubt was very diligent in his office, and in the diſcharge thereof it pleaſed God to preſerve him to a great age, as a Perſon highly uſeful to the Church, even to the middle of TRAJAN's Reign, when he was brought to give his laſt Teſtimony to his Religion upon a very ſlight Pretence. For the ROMAN Emperors being jealous of their new eſtabliſhed Sovereiginty, and there being an antient Tradition (as appears from JOSEPHUS, SUETONIUS and TACITUS) throughout the Eaſt, that one of JUDEA ſhould ariſe a Prince that ſhould be the great Monarch of the World; which though JOSEPHUS, to ingratiate himſelf with the ROMANS, flatteringly applied to VESPASIAN, yet this did not quiet their Minds, but that they ſtill beheld all that were in the Line of DAVID with a jealous Eye. This made DOMITIAN the Son of VESPASIAN reſolve to deſtroy all that were of the Blood Royal of the Houſe of JUDAH, upon which Account two Nephews of St. JUDE, one of the Brothers of our Saviour, were brought before him and deſpiſed by him for their Poverty and Meanneſs, as Perſons very unlikely to ſtand Competitors for a Crown. And SIMEON being envied by ſome Sects of the JEWS for his Activity and Zeal in promoting the Chriſtian Faith, they accuſed him to the Proconſul of SYRIA, for being of the Poſterity of the Kings of JUDAH and a Chriſtian, who commanded him for ſeveral Days together to be racked with the moſt exquiſite Torments, which he endured with ſo much Cou-

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rage and Patience, that the Proconſul, and all that were preſent, were amazed to ſee a Perſon of ſo great an Age endure ſuch cruel Tortures; at laſt he was commanded to be crucified. He ſuffered in the 180th Year of his Age, in the 10th of TRAJAN's Reign, and in the Year of our Lord 107.

The Life of St. IGNATIUS, Biſhop of ANTIOCH, who was devoured by LIONS.

WE find little recorded concerning the Country and Parentage of this holy Man: He is by ſeveral Authors called THEOPHORUS, or one that is born

OF

or carried by God; for we are told that he was that very Child whom our Saviour took into his Arms, and ſet him in the midſt of his Diſciples, as the moſt lively Inſtance of Innocency and Humility, but St. CHRYSOSTOM who had a better Opportunity of knowing the Truth thereof, expreſsly affirms that IGNATIUS never ſaw our SAVIOUR, or enjoyed any Familiarity or Converſation with him. In his Youth he was intimately converſant with the Apoſtles, and educated by them, and it is ſaid was St. JOHN's Diſciple. Being fully inſtructed in the Doctrines of Chriſtianity, he was, for his eminent Parts, and Piety of Life, choſen Biſhop of ANTIOCH, the Metropolis of SYRIA, and the moſt famous City in the Eaſt, containing at that Time above two hundred thouſand Souls. He continued about forty Years at ANTIOCH, in the midſt of ſtormy and tempeſtuous Times, but declined the Dangers that threatened him, by his Prayers, Tears, Faſtings, and the indefatigable Pains he took to confirm weak and unſettled Chriſtians in the Faith in the midſt of their Perſecutions. When a quiet Interval happened to the Church, he rejoiced therein, though as to himſelf he ſomewhat impatiently expected and longed for Martyrdom, without which, he reckoned he could never perfectly attain to the Love of CHRIST, nor fill up the Duty and Meaſures of a true Diſciple, which afterwards became his Portion.

About the year of Chriſt 107, TRAJAN the Emperor,

being ſwelled with his late Victory over the SCYTHIANS and DACI, came to ANTIOCH to make Preparations for the War againſt the PARTHIANS and ARMENIANS, entering the City with the Pomps and Solemnities of a Triumph; and being zealous for the Heathen Superſtitions, he began firſt to inquire into Religious concerns, and looked upon it as an affront to his other Succeſſes, to be conqured by Chriſtians, ſo he reſolved to make this Religion ſtoop and carry on the Perſecution againſt it here, which he had already begun in other parts of the ROMAN Empire. St. IGNATIUS being always careful for the Proſperity of his Flock, thinking it more Prudent to go himſelf, than ſtay to be ſent for, of his own accord preſented himſelf to the Emperor, with whom it is ſaid he had a large Diſcourſe, who telling him, that he wondered how he durſt tranſgreſs the Laws. IGNATIUS aſſerted his own Innocency and the Power that GOD had given him over Evil Spirits; and that the Gods of the Gentiles were no better than Dæmons, there being but one Supreme Deity who made the World; and his only begotton Son CHRIST JESUS, who though Crucified under PILATE, had yet deſtroyed him that had the Power of Sin, that is, the Devil, and would ruin the whole Power and Empire of the Dæmons, and tread it under the Feet of thoſe that worſhip GOD in their Hearts. The Iſſue of this Diſcourſe (according to the GREEK Rituals and others) was, that he, for his Conſtancy and Reſolution in his Profeſſion,

was

was ſentenced to the moſt ſevere and mercileſs Torments, whipped with Scourges that had leaden Bullets at the End of them, forced to hold Fire in his Hands, while his Sides were burnt with Papers dipped in Oil; his Feet ſtood upon live Coals, and his Fleſh was torn off with burning Pincers.

Having by an invincible Patience overcome the Cruelty and Malice of his Tormenters, the Emperor pronounced the final Sentence upon him, that being incurably over-run with Superſtition (as they called the Chriſtian Faith) he ſhould be carried by Soldiers to ROME, and there thrown as a Prey to wild Beaſts. The good Man heartily rejoiced at the fatal Decree: I thank thee, O Lord (ſaid he) that thou haſt condeſcended thus perfectly to honour me with thy Love, and haſt thought me worthy with thy Apoſtle PAUL to be bound with Iron Chains. With that he chearfully embraced his Chains, and having fervently prayed for his Church, and with Tears recommended them to the Divine Care and Providence, he delivered up himſelf into the Hands of his Keepers that were appointed to tranſport him to the Place of Execution.

And though ROME was a vaſt Way from ANTIOCH in SYRIA, yet it was uſual with the Governors of Provinces to ſend ſuch Malefactors as were eminent for Quality, or for the Nature of their Crimes, to ROME, that

that their Punishment might be made exemplary in the Eye of the World; neither were his Enemies willing he should suffer at Home, for fear lest the People should have a higher Veneration for him, and a firmer Belief of that Faith which he had taught them, when they saw him sealing it with his Blood: They might likewise hope, that by so long a Journey, Men in all Places where he came would be terrified from embracing that Religion which the Emperor so much detested, and the Profession whereof they must purchase at so dear a Rate; and they might hope, that by this severe Usage IGNATIUS himself might be broken, and forced to yield, considering his great Age, being then about eighty Years old, and the length and tediousness of the Journey, the Ways being bad at all Times, but much more in Winter, without the necessary Accommodations for so aged and infirm a Person, and the rude and mercileſs Carriage of his Keepers, who treated him with the utmost Inhumanity. From SYRIA even to ROME, both by Sea and Land, I fight with Beasts; Night and Day I am chained to ten Leopards, which is my Military Guard who, the kinder I am to them, are the more cruel and fierce to me: As himself complains. And though probably they thought the ROMANS at so great a Distance might judge he suffered as a Malefactor for some notorious Crime, rather than as a Martyr for Religion, yet the Divine Providence, who knows how to bring Good out of Evil, might the rather permit it to be so,

that

that the leading so great a Man so far in Triumph, might make Christianity more illustrious, and establish the Christians therein, who flocked to him from all Parts as he came along, and arm them with the stronger Resolutions to die for their Religion; and especially, that he might seal the Truth thereof at ROME, where his Death might teach the City that was so famous for Arts and Wisdom, a better Philosophy than they had learned before.

Being confined to a Guard of Soldiers, he took his Leave of his beloved ANTIOCH, and was conducted to SELEUCIA, a Port Town of SYRIA, about sixteen Miles distant from thence: And going on Board a Ship, after a tedious Voyage, they arrived at SMYRNA; and being set ashore, IGNATIUS went to salute POLYCARPUS, Bishop of that Place, and his old Fellow Pupil under St. JOHN, the Apostle. Joyful was the Meeting of these two Holy Men, St. POLYCARPUS was so far from being discouraged, that he rejoiced in the other's Chains, and earnestly pressed him to a firm and final Perseverance. From hence he writ Letters to several Persons and Places, and particularly one to the Christians at ROME, to acquaint them with his present State, and passionate Desire not to be hindered in the Cause of Martyrdom, which he was now hastening to accomplish. At length he arrived at OSTIA, at the Mouth of TYBER, about sixteen Miles from ROME, where the Christians in that

City

City daily expecting him, came and received him with an equal Reſentment of Joy and Sorrow, being glad to ſee ſo good a Man, but grieved to think how ſoon, and with how ſevere a Death he was to be taken from them; and when ſome of them did but intimate that he might eſcape Death, he expreſt a pious Indignation, intreating them not to do any Thing to hinder him from haſtening to his Crown.

Being conducted to ROME, and preſented to the Præfect of the City, together with the Emperor's Letters, all Things were preparing for his Martyrdom, and in the mean Time the Brethren viſited him, whom he prayed with and for, and recommended the State of the Church to the Care and Protection of our Bleſſed Saviour, whom he earneſtly ſolicited to ſtop the Perſecution that was begun, and bleſs Chriſtians with a true Love and Charity towards one another. And that his Puniſhment might be more pompous and public, he was brought out in one of their ſolemn Feſtivals to Execution, and being carried into the Amphitheatre (where the People were uſually entertained with the Bloody Conflicts of Sword-players, and the Hunting and Fighting of Wild Beaſts) according to his own fervent Deſire, that he might have no other Grave but the Bellies of Wild Beaſts, the Lions were let looſe upon him, who roaring againſt him, he undauntedly ſaid, 'That now, as GOD's own Corn, he ſhould be ground between the Teeth of theſe Wild Beaſt, and

and become White Bread for his Heavenly Maſter. The Lions were not long in doing their Work, but quickly diſpatched him, leaving nothing but a few hard and ſolid Bones.

This Puniſhment was inflicted by the ROMANS, only upon capital Offenders, which they reckoned the Chriſtians to be, who were ſo often condemned to this Kind of Death, that if a Famine or Earthquake did but happen, the common Outcry was, Away with the Chriſtians to the Lions.

He ſuffered December 20, in the tenth Year of the Reign of the Emperor TRAJAN, Anno Chriſto 108.

About this Time, while TRAJAN was at ANTIOCH, the Governors of BITHYNIA and PALESTINA ſending him an Account that they were wearied out in executing the Laws againſt the GÆLILÆANS, and that they were an harmleſs and innocent People, and crouded in Multitudes to Execution, publicly owning themſelves Chriſtians: The Emperor commanded that no Enquiry ſhould be made after them, but if any offered themſelves they ſhould be put to Death; which we are told was occaſioned by his having an Account how undauntedly IGNATIUS ſuffered that bitter Death. And Almighty GOD ſeemed to vindicate his Innocency, by the dreadful and unuſual Earthquakes that happened about ANTIOCH ſoon after, whereby

whereby thouſands were deſtroyed, and TRAJAN himſelf, had he not eſcaped out of a Window, had undergone the ſame Fate.

This excellent Man IGNATIUS (ſaith St. CHRYSOSTOM) gloried in his Sufferings, and called his Chains his Jewels and Ornaments. He was raiſed both above the Love and Fear of this preſent World, and could as freely lay down his Life as another Man could put off his Cloaths; his Soul was ſtrongly inflamed with a Deſire of Martyrdom, and often wiſhed in his Journey to ROME that he might meet with the Wild Beaſts which were prepared for him; and told his Enemies he deſired nothing more than that they might ſpeedily devour him; and if they were backward, as they had been to ſome others, he would provoke and force them. Let the Fire, ſaid he, and the Croſs, the Aſſaults of Wild Beaſts, the Breaking of Bones, Cutting of Limbs, Battering my whole Body in Pieces, yea all the Torments that the Devil can invent, come upon me, ſo I may but attain to be with Jeſus Chriſt; profeſſing he thought it much better to die for CHRIST, than to live and reign ſole Monarch of the World. And yet after all, the noble Martyr looked upon himſelf to be one of the leaſt of the Faithful in the Church of ANTIOCH, and that though it was his utmoſt Ambition, yet he doubted whether he was worthy to ſuffer for the Chriſtian Religion.

The

Chasem

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The Proconsul finding all his persuasions in vain, began to threaten him; I have Wild Beasts at Hand said he, to which I will cast thee unless thou recant. Call for them, cried the Martyr, for I am immutably resolved not to change the better for the worse, accounting it fit and comely only to turn from Vice to Virtue, and not the contrary. Since thou makest so light of Wild Beasts (added the Proconsul) I have a Fire that will tame thee, unless thou recant. Thou threatenest me with Fire (said POLYCARPUS) that burns but for an Hour, and is presently extinct; but art ignorant, alas! Of the Fire of Eternal Damnation, and the Judgment to come, reserved for the Wicked in the other World. But why delayest thou? Bring forth whatever thou hast a mind to. The Proconsul was astonished at his Constancy, and commanded the Cryer to proclaim thrice, POLYCARPUS has professed himself a Christian; whereat the Multitude of Jews and Pagans cried out aloud. This is the great Doctor of ASIA, and the Teacher of the Christians: This is the Destroyer of our Gods, that teaches Men not to do Sacrifice, or worship the Deities; and earnestly demanded he might be eaten by the Lions; which he denying, they unanimously required that he might be burnt alive. This being granted, and the Fire prepared, in which the Jews were peculiarly active, he untied his Girdle, laid aside his Garments, and put off his Shoes. The Officers then came to nail him to the Stake; but he desired them to forbear, assuring

them, that he who had given him ſtrength to endure the Fire, would enable him to ſtand immovable in the hotteſt Flames. So they only tied him, who then poured out his Soul to Heaven in this following Prayer: 'O Lord God Almighty, the Father of thy well-beloved and ever-beloved Son JESUS CHRIST, by whom we have received the Knowledge of thee, the GOD of Angels, Powers, and of every Creature, and of the whole Race of the Righteous who lived before thee; I bleſs thee that thou haſt graciouſly condeſcended to bring me to this Day and Hour, that I may receive a Portion in the Number of thy Holy Martyrs, and drink of CHRIST's Cup, for the Reſurrection to Eternal Life both of Soul and Body, in the Incorruptibleneſs of thy Holy Spirit. Into which Number grant I may be received this Day, being found in thy Sight as a free and acceptable Sacrifice, ſuch a one as thou thyſelf haſt prepared, that ſo thou mayeſt accompliſh what thou, O true and faithful GOD haſt foreſhewn. Wherefore I praiſe thee for all thy Mercies, I bleſs thee, I glorify thee through the Eternal High Prieſt, thy beloved Son JESUS CHRIST: To whom, with Thyſelf, and the Holy Ghoſt, be Glory, both now and for ever. Amen.'

Which laſt Words he pronounced with a more clear audible Voice; and having done his Prayer, the Miniſters of Execution blew up the Fire; which increaſed to

a mighty Flame, behold, (a Wonder was ſeen) the Flames diſpoſing themſelves into the Reſemblance of an Arch, like the Sails of a Ship ſwelled with the Wind, gently encircled the Body of the Martyr, who ſtood all the while in the midſt, not like roaſted Fleſh, but like Gold or Silver purified in the Furnace; his Body ſending forth a delightful Fragrancy; which like Frankincenſe, or ſome other coſtly Spices, preſented itſelf to their Senſes.

The blind Infidels were ſo far from being convinced, that they were rather exaſperated by the Miracle, commanding one of thoſe Spearmen who were wont to diſpatch thoſe Wild Beaſts when they became outrageous, to go near, and run him through with a Sword; upon which ſo great a Quantity of Blood flowed from the Wound, as extinguiſhed the Fire. Thus died this Apoſtolical Man, in the Year of CHRIST, 167, about the hundredth Year of his Age, ſome write the hundred and tenth.

The Amphitheatre where he ſuffered, is in great Meaſure yet remaining as a late Eye-witneſs and diligent Searcher into Antiquity informs us; in the two oppoſite Sides whereof are the Dens where the Lions uſed to be kept.

His Tomb is in a little Chapel in the Side of a Mountain,

tain, on the South-east Part of the City, solemnly visited by the GREEKS upon his Festival-day, which the Latin Church celebrate January 26. And though we ought not to make severe Interpretations of the Actions of Divine Providence, yet it is observable, that soon after the Death of POLYCARPUS, the Almighty's Displeasure fell, as upon other Places, but more particularly upon SMYRNA, by Plague, Fire and Earthquakes; by which Means their City, which before was one of the Glories and Ornaments of ASIA, was turned into Rubbish and Ashes; their stately Houses overwhelm'd, their magnificent Temple destroyed, their Traffick spoiled, their Ports laid Waste, besides the great Numbers of People that lost their Lives. Indeed their Fate was so bad, that ARISTIDES, their own Orator, who was Cotemporary with St. POLYCARPUS, and fully described the same, professes he was forced to give over, being unable to proceed further upon so lamentable a Subject.

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The LIFE of St. JUSTIN, Martyr, who with six more was whipped and beheaded.

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who took Care, together with Religion, to have him Educated in all the Learning and Philoſophy of the Gentile World. In his younger Years, before his Converſion to Chriſtianity, he travelled into EGYPT, to be inſtructed in their Myſterious Learning. Being from his Youth acted by an inquiſitive Genius to make Enquiries after Truth, he gave himſelf up to the Study of Philoſophy; And walking out once into a ſolitary Place by the Sea Side, there met him a grave ancient Man, of a venerable Aſpect, who fell into Diſcourſe with him about the Excellency of Philoſophy, which JUSTIN aſſerted to be the true Way to Happineſs, and of knowing and ſeeing GOD. This the grave Perſon refuted at large, and in Confuſion comes to ſhew him who were the moſt likely Perſons to ſet him in the right Way. He tells him, that long before his reputed Philoſophers, there were certain Bleſſed and Holy Men, lovers of God, and divinely Inſpired, called Prophets, who foretold Things which have ſince come to paſs; who alone underſtood the Truth, and deſignedly declared it to the World. Whole Books yet extant would inſtruct a Man in what moſt became a Philoſopher to know, the Accompliſhment of whoſe Predictions did ſufficiently atteſt their Faithfulneſs and Integrity; and the mighty Miracles which they wrought confirmed the Truth of their Doctrines; that they magnified the Great Creator of the Univerſe, and publiſhed his Son CHRIST to the World: Concluding his Diſcourſe with this

this Advice. But as for thyſelf, above all Things pray that the Gates of Light may be ſet open to thee; for theſe are not Things diſcerned and underſtood by all unleſs GOD and CHRIST, grant to a Man the Knowledge of them. Which Diſcourſe being ended, he immediately departed from him.

This wiſe Diſcourſe of this venerable Man kindled a divine Flame in the Martyr's Soul, and a ſincere Love of the Prophets and thoſe excellent Men that were Friends to CHRIST; ſo that he began ſeriouſly to enquire into the Chriſtian Religion, which he confeſſes he found admirably adapted to terrify and perſuade thoſe that were out of the right Way, and to procure ſerenity and peace of Mind to thoſe that were converſant in it! wherein he was much confirmed by the innocency of the Chriſtian Lives, the conſtancy of their Sufferings, the greateſt Torments of their undoubted Reſolutions to embrace Death in its moſt dreadful Appearance: This very Account he gives of it to the ROMAN Emperor. For my own Part, ſays he, being detained in the Study of Philoſophy, when I heard the Chriſtians traduced and reproached, and yet ſaw them fearleſsly ruſhing upon Death, and enduring all thoſe Tortures that are moſt dreadful to Human Nature, I concluded, that it was impoſſible thoſe Men ſhould wallow in Vice, and be carried away with Luſt and Pleaſure, For what Man that is a Slave to Intemperance and Carnal Enjoy-

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ments can chearfully bid Death welcome, which he knows muſt put a Period to all his Pleaſures and Delights; and would not rather endeavour by all Means to prolong his Life as much as poſſible, and to conceal himſelf from the Notice of the Magiſtrate, rather than voluntarily betray and offer himſelf to preſent Execution? And certainly the Martyr's Reaſonings were unanſwerable, ſeeing there could not be a more effectual Proof of their Innocency, and of the Truth and Excellency of their Religion, than by being Roaſted, Tormented, Beheaded every Day, and ſealing the Verity thereof with their laſt Breath.

After his Converſion to Chriſtianity, he writ a Diſcourſe to the GENTILES, who were troubled at the Loſs of ſo uſeful and eminent a Perſon, and wondered at his ſudden Change, wherein he thus beſpeaks them; Think not, O ye GREEKS, that I have raſhly and without deliberation departed from the Rites and Ceremonies of your Religion; for I could find nothing in it really ſacred, and worthy of Divine Acceptance; the matters among you, as your Poets have ordered them, are Monuments of nothing but Madneſs and Intemperance; and if a Man apply himſelf, even to the moſt learned among you, for Inſtruction, he ſhall be intangled in a thouſand Difficulties, and become the moſt confuſed Man in the World. And then proceeds with a great deal of Wit and Eloquence, to expoſe the Folly and

Abſurdities

Abſurdities of the main Foundation of the PAGAN Creed, concluding his Addreſs with theſe Exhortations, Come hither, O ye GREEKS, and partake of a moſt incomparable Wiſdom, and be inſtructed in a Divine Religion, and acquaint yourſelves with an Immortal King. Become as I am, for I ſometime was as you are. This is the Efficacy and Divinity of the Doctrine, which like a ſkilful Charm, expels all corrupt and poiſonous Affections out of the Soul, and baniſhes that Duſt which is the Fountain of all Evil, whence Enormities, Strifes, Envy, Emulation, Anger, and ſuch like miſchievous Paſſions, do proceed; which being once driven out, the Soul preſently enjoys a pleaſant Calmneſs and Tranquility. And being delivered from that Yoke of Evils that before lay upon its Neck, it aſpires and mounts up to its Creator; it being but ſuitable that it ſhould return to that Place from whence it borrowed its Original.

He came to ROME probably, about the beginning of the Reign of ANTONINUS PIUS, where he fixed his habitation, and ſtrenuouſly promoted the Cauſe of Chriſtianity; and in confuting the Hereſies that then diſturbed the Church; eſpecially thoſe invented by MARCION, who was the Son of a Biſhop, born in PONTUS, and for deflouring a Virgin was caſt out of the Church; whereupon he fled to ROME, and broached many horrid Errors; particularly, that there were two Gods, one, the Creator of the World, whom he made to be the

God of the Old Teſtament, and the Author of Evil. The other a more Sovereign and Supreme Being, Creator of more excellent Things, the Father of Chriſt, whom he ſent into the World to diſſolve the Law and the Prophets, and to deſtroy the Works of the other Deity, whom he ſtiled the God of the Jews. About the Year of our Lord 160, the Chriſtians were ſeverely uſed; for though ANTONINUS PIUS was a mild Prince, and publiſhed no Edicts againſt the Chriſtians, yet they being generally defamed as a wicked and barbarous Generation, they were perſecuted in all Places, by Virtue of the particular Edicts of former Emperors, and the general ſtanding Laws of the ROMAN Empire; to vindicate them from the Aſperſion caſt upon them, and to mitigate the Severities uſed towards them. JUSTIN writ his Apology, preſenting it to the Emperor, to his two Sons, and to the Senate, and by them to the whole People of ROME, wherein with great Evidence of Reaſon he defends the Chriſtians from the common Objections of their Enemies, proves the Divinity of the Chriſtian Faith, and ſhews how unjuſt and unreaſonable it was to proceed againſt them without due Conviction and Form of Law; acquaints them with the innocent Rites and Uſages of the Chriſtian Church; and laſtly, reminds the Emperor, that ADRIAN, his Predeceſſor, commanded that the Chriſtians ſhould not be needleſsly and unjuſtly vexed, but their Cauſe ſhould be determined in open Judicature.

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The Emperor, who was of a merciful and generous Diſpoſition, being moved by this Apology, and by the Notices he received from other Parts of the Empire, gave Order, that the Chriſtians henceforward ſhould be treated more gently, as appears by the following letter to the Commonalty of ASIA.

ANTONINUS CÆSAR, *Emperor and High Prieſt, Father of the Country, to the common Aſſembly of* ASIA, *Greeting; I am very well aſſured, that the Gods themſelves will take Care that this Kind of Men ſhall not eſcape, it being much more their Concern than it can be yours, to puniſh thoſe that refuſe to worſhip them; whom you do but more ſtrongly confirm their own Sentiments and Opinions while you vex and oppreſs them, accuſe them for Atheiſts, and charge other Things upon them, which you are not able to make good; nor can a more acceptable Kindneſs be done them, than that being accuſed they may ſeem to chuſe rather to die than to live, for the Sake of that God whom they worſhip. By which Means they get the better, being ready to lay down their Lives, rather than be perſuaded to comply with your Commands. As for the Earthquakes that have been, or that may yet happen, it may not be amiſs to advertiſe you, whoſe Minds are ready to deſpond under any ſuch Accidents, to compare your Caſe with theirs. They at ſuch a Time are much more ſecure and confident in their God; whereas you ſeeming to diſown God all the while, neglect both the Rites of other Gods, and the Religion of*

that

that Immortal Deity; nay, baniſh and perſecute to Death the Chriſtians that worſhip him. Concerning theſe Men, ſeveral Governors of Provinces, have written to my Father of Sacred Memory; to whom he returned this Anſwer: "That they ſhould be no Way moleſted, unleſs it appeared that they attempted ſomething againſt the State of the ROMAN *Empire." Yea, and I myſelf, have received many Notices of this Nature, to which I anſwered according to the Tenor of my Father's Conſtitution. After all which, if any ſhall continue to trouble them, merely becauſe they are Chriſtians, Let him that is indicted, be diſcharged, although it appear that he be a Chriſtian, and let the Informer himſelf undergo the Puniſhment. Publiſhed at* EPHESUS *in the Place of the common Aſſembly of* ASIA.

Not long after this, St. JUSTIN ſeems to have reviſited the Eaſtern Parts, and coming to EPHESUS, fell into Acquaintance with TRYPHON the Jew, a Man of great Note and Eminency, who had fled his Country in the late War, wherein BARCHOCHAB had excited and headed the Jews to a Rebellion againſt the ROMANS; ſince which Time, he had lived in GREECE, and eſpecially at CORINTH, and had mightily improved himſelf by converſing with the Philoſophers of thoſe Countries: With him JUSTIN diſputed two Days ſucceſſively, wherein he ſo admirably defended the Chriſtian Religion, that he cut the very Sinews of the Jewiſh Cauſe, and diſcovered their implacable Spite and Malice; who not content to reject

reject Christianity, sent peculiar Persons up and down the World to spread Abroad, that JESUS the GALILEAN was a Deceiver and Seducer, and his whole Religion nothing but a Cheat and an Imposter; and in their public Synagogues they solemnly anathematized all that turned Christians, hated them with a mortal Enmity, oppressed and murdered them whenever they got them in their Power, unless they would renounce and blaspheme CHRIST. The Issue of this Conference was, that the Jew acknowledged himself highly pleased with his Discourse, professing, that he found more in it than he could imagine, wishing he might enjoy it oftener, as it would conduce greatly to the Understanding of the Scripture.

JUSTIN now presented his second Apology to the Emperor M. ANTONINUS upon this Occasion; a Woman at ROME had, together with her Husband, lived in all Manner of Wantonness and Debauchery; but being Converted to Christianity, she sought by all Arguments and Persuasion to reclaim him from his vicious Courses: But though the Man was Obstinate and Deaf to Reason, yet her Friends told her, she ought to continue with him, till finding him grow intolerable, she procured a Bill of Divorce from him. The Man being inraged at his Wife's Departure, accused her to the Emperor for being a Christian: She likewise petitioned that she might answer for herself. Whereupon he left Prosecuting her,

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and fell upon one PTOLOMAS, by whom ſhe had been Converted to the Chriſtian Faith; whom he procured to be impriſoned and tortured a long Time, purely for profeſſing himſelf a Chriſtian. At laſt being brought before URBICIUS, Præfect of the City, ſhe was condemned to Death, whereat LUCIAS, a Chriſtian that ſtood by, could not forbear to tell the Judge, it was very hard that an innocent and virtuous Man charged with no Crime, ſhould be adjudged to die merely for bearing the Name of a Chriſtian, a Thing no Way creditable to the Government of ſuch Emperors as they had, and of the Auguſt Senate of ROME; which he had no ſooner ſaid, but he was, together with the other, ſentenced to die. The Severity of theſe Proceedings, awakened JUSTIN's Care for the reſt of his Brethren, who immediately drew up an Apology for them, with a true Relation of their Caſe, and complains of the Injuſtice and Cruelty of ſuch Procedures, to puniſh Men merely for the Name of Chriſtians, without accuſing them of any material Crimes, and anſwers all the Objections uſually urged againſt them.

The Martyr's Activity and Zeal for the Cauſe of Chriſtianity, ſtirred up the Malice of one CRESCENS againſt him, who was a CYNICK Philoſopher, and like the reſt of that Sect, proud and conceited, ſurly and ill-natured, who by all baſe Arts endeavoured to traduce the

the Chriſtians, and to repreſent their Religion under the moſt infamous Character; with whom JUSTIN formerly had ſome Diſputes at ROME, but found him wretchedly ignorant of the Affairs of Chriſtians, and ſtrongly biaſed by Malice and Envy: And ſince the Philoſopher could not confute him by force of Argument, he could think of no ſurer Way to oppreſs him than by engaging the Secular Powers againſt him. MARCUS ANTONINUS was a great Philoſopher, but withal zealous for the Pagan Rites and Superſtition, and aſcribed the Chriſtians ready Reſolution to ſuffer Death, to meet Stubbornneſs and Obſtinacy. So that it was no hard Matter for CRESCENS to procure his particular Diſfavour toward JUSTIN, which he himſelf foreſaw, and acquainted the Emperor therewith; nor was he at all miſtaken, the envious Man procuring him to be ſent into Priſon, where, the GREEK Hiſtorians ſay, he was exerciſed with many preparatory Tortures, in Order to Martyrdom. JUSTIN and ſix of his Companions were apprehended, and brought before RUSTICUS, Præfect of the City, who perſuaded him to obey the Gods, and comply with the Emperor's Edicts: He replied, That no Man could be juſtly blamed for obeying the Commands of our SAVIOUR CHRIST. The Governor enquired what Kind of Learning and Diſcipline he had been brought up in? He told him, he had endeavoured to underſtand all Kinds of Diſcipline and Learning, but had finally embraced the Chriſtian Diſcipline, how little ſoever

ſoever it was eſteemed by thoſe who were led into Error and falſe Opinions. Wretch, that thou art (ſaid the Governor), art thou then taken with that Diſcipline; tell me what it is? He anſwered, The right Doctrine which we Chriſtians piouſly profeſs, is this, We believe the one only God, the Creator of all Things Viſible and Inviſible, and confeſs our LORD JESUS CHRIST to be the Son of GOD foretold by the Prophets of Old, and who ſhall hereafter come to be the Judge of Mankind, a Saviour, a Preacher, and Maſter of all thoſe who are duly inſtructed by him: That as for himſelf, he thought he was too mean to be able to ſay any Thing becoming his infinite Deity; that this was the Buſineſs of the Prophets, who had many Ages before foretold the coming of his Son into the World.

The Præfect then enquiring, Where the Chriſtians were wont to aſſemble, and having examined his Companions, he again ſpoke thus to JUSTIN, Hear thou that art noted for thy Eloquence, and thinkeſt thou art in the Truth, If I cauſe thee to be Scourged from Head to Foot, doſt thou think thou ſhalt go to Heaven? He replied, That though he ſhould be thus uſed, yet he hoped to enjoy the Portion of all true Chriſtians, well knowing that an Heavenly Reward was laid up for all ſuch, and ſhall be as long as the World endures. The Governor finding their Conſtancy, commanded them unanimouſly to Sacrifice to the Gods. No Man, ſaid

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the Martyr, that is in his Senſes, will deſert the true Religion to fall into Error and Impiety. They were then threatened to be tormented without Mercy, unleſs they complied, There is nothing, ſaith JUSTIN, which we more earneſtly deſire, than to endure Torments for the Sake of our LORD JESUS CHRIST and be ſaved; for this will promote our Happineſs, and procure the Confidence before that dreadful Tribunal of our LORD and SAVIOUR, before which the whole World muſt appear. His Companions aſſented to what he had ſaid adding diſpatch quickly, what thou haſt a mind to do; for we are Chriſtians, and cannot Sacrifice to Idols: Whereupon, the Governor pronounced this Sentence, 'They who refuſe to do Sacrifice to the Gods, and to obey the Imperial Edicts, let them be firſt Scourged, and then Beheaded, according to the Laws.' The Holy Martyrs rejoiced and bleſſed GOD for the Sentence paſſed upon them; and being led back to Priſon, were accordingly whipped, and afterwards beheaded. Their dead Bodies the Chriſtians took up and decently buried. They ſuffered in the Year of CHRIST 165, in the third Year of MARCUS AURELIUS ANTONINUS, Emperor of ROME.

The LIFE of St. IRENÆUS, Biſhop o
Lyons, who was murdered there, with many others.

THE Ancients not having particularly fixed the Place of the Nativity of St. Irenæus, he is generally ſuppoſed to be born in Smyrna, or thereabouts. In his Youth he was educated in the Studies of Philoſophy and Human Learning, whereby he was prepared

to

to be afterwards an useful Instrument in the Church. He was Converted to Christianity, saith St. Jerom, by Papias, Bishop of Heliopolis, who had himself conversed with the Apostles and their Followers, and was one of St. John's Disciples: But he himself declares, that he received the Seeds of the true Apostolick Doctrine from St. Polycarpus, Bishop of Smyrna; for whom he had so great a Reverence, that he took particular Notice of whatever was remarkable in him, the Memory whereof he preserved to his dying Day. By whose Hand he was Consecrated to the Ministry of Religion, is not known, nor upon what Occasion he came into France; probably, he accompanied Polycarpus in his Journey to Rome, about the Controversy concerning the Time of keeping Easter. Irenæus we are assured came to Lyons, a famous City in France, renowned among other Things, for its Temple and Altar erected to the Honour of Augustus Cæsar, at the common Charge of all France; where they held a Yearly Solemnity from all Parts of the Country upon the first of August; and upon this Day it was that most of the Martyrs suffered in the following Persecution. These Festivals were commonly celebrated with great Contensions for Learning and Eloquence, and with Sports and Shows, and especially with the bloody Conflicts of Sword-players, with barbarous Usages, and throwing Malefactors to be devoured by Wild Beasts in the Amphitheatre; wherein Eusebius says,

ſays, the Martyrs bore a ſad and miſerable Part: He continued at LYONS ſeveral Years, under the Care and Government of POLINUS, till a heavy Storm fell upon the Church in the Reign of M. AURELIUS ANTONINUS, in the Year of CHRIST 177, a violent Perſecution then breaking out in all Places, but raged eſpecially in FRANCE; whereof the Churches of LYONS and VIEN in a Letter to them of ASIA and PHRYGIA, give an Account; telling them, that it was impoſſible for them particularly to deſcribe the Barbarities and Cruelty of their Adverſaries, and the Severity of thoſe Tortures that were inflicted upon the Martyrs; being baniſhed from their Houſes, and forbid to appear in public, reproached, beaten, hurried from one Place to another, plundered, ſtoned, impriſoned, and treated with all Manner of Indignity.

Nor did the Martyrs write only to the ASIAN Churches, but likewiſe to ELUTHERIUS, Biſhop of ROME, and ſent their Letter by IRENÆUS, whom they perſuaded to undertake the Journey, and whom they particularly recommended to him by very honourable Teſtimony, deſiring him to receive him, not only as their Brother and Companion, but as a zealous Profeſſor and Defender of that Religion which CHRIST had ratified with his Blood. And now the Perſecution at LYONS being carried on with greater Rage, vaſt Numbers were ſent to Heaven with unexpreſſible Rackings

and

and Tortures, and among others, POLLINUS, the Reverend and aged Biſhop of that Place, being about ninety Years old, was apprehended, in Order to ſuffer the ſame Death, whom Age and Sickneſs had rendered ſo infirm, that he was hardly able to crawl to his Execution; but he had a vigorous Mind in a decayed and ruinous Body, and an earneſt Deſire to give the higheſt Teſtimony to the Truth of the Chriſtian Religion, which he profeſſed, by laying down his Life for it. Being ſeized by the Officers, he was brought before the public Tribunal, the Magiſtrates of the City following after, and the Multitudes giving ſuch loud Shouts and Acclamations, as if our Bleſſed SAVIOUR himſelf had been leading to Execution. The Governor demanded of him, who the God of the Chriſtians was? which he knowing to be a captious and enſnaring Queſtion, returned for Anſwer, 'Wert thou worthy, thou ſhould know; For there is a Reverence due to the Principles of Religion, which obliges us not to caſt Pearls before Swine, leſt they trample them under their Feet.' Whereupon, without reſpect to his Age, he was rudely dragged away, and violently beaten; thoſe that were near, kicking him with their Feet, and ſtriking him with their Fiſts; they that were farther off, throwing at him what they could meet with, every Man thinking it a Crime not to inflict ſome Puniſhment upon him, to revenge the Quarrel of their Gods. But their ſavage Rage thought it would be too great a Kindneſs

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to diſpatch him all at once, and 'tis like deſigned him a ſecond Tragedy, yet were therein diſappointed; for being taken up with ſo little Breath, that he was hardly perceived to live, he was thrown into Priſon, where two Days after he reſigned his Soul to his Heavenly Father.

The Church of Lyons being thus deprived of its Spiritual Guide, Irenæus, a Perſon honoured and admired by all, ſucceeded him about the Year 179, in a troubleſome and tempeſtuous Seaſon; but he being a prudent and ſkilful Pilot, ſteered the Ship with wiſe Conduct and Courage; of which there was Need enough, the Church being at this Time aſſaulted by Enemies without, and undermined and betrayed by Hereſies within. The attempts of the one he endured with Meekneſs and Patience; but his Zeal againſt the other engaged him to oppoſe them by Preaching and Writing: For having given us an Account of Marcus, one of the Ghoſtick Hereticks and his Followers, of their beaſtly and licentious Practices, and by what wicked Arts and Magical Helliſh Rites they were wont to enſnare and draw in their ſeduced Proſelytes, he tells us; they were come into the Countries round him all along the Roan, where they generally prevailed upon the weaker Sex, corrupting their Minds, and debauching their Bodies; ſome of whom being afterwards convinced of their Errors made public Confeſſion of their

their Crimes, while others became Apoſtates from all Religion. Againſt ſome of theſe he perſonally encountered, and writ a Book againſt Hereſies, which at that Time were ſo prodigiouſly extravagant, that, as he himſelf obſerves, it was a Victory enough over them only to diſcover and detect them.

And indeed IRENÆUS and the reſt of the learned Biſhops were very active to expoſe the Errors that then aroſe. Nothing being more commonly objected againſt the Truth and Divinity of the Chriſtian Religion, than that they were rent and torn into ſo many Schiſms and Hereſies; which Objection St. CLEMENS of ALEXANDRIA admirably encountered at that Time with ſound Reaſonings. 'The firſt Thing they charge upon us, ſays he, and for which they cannot embrace the Chriſtian Faith, is the Diverſities of Opinions and Sects that are among us; whereas there were various Sects and Parties among the Jews, and the Heathen Philoſophers, yet this did not hinder any Man from adhering to the Jewiſh Ceremonies and Diſcipline, nor from ſtudying the Philoſophy of the Gentiles. Moreover, our LORD foretold, that Errors would grow up with the Truth, like Tares among the Wheat, which accordingly was come to paſs, but ſhould rather cauſe us to ſtick cloſer to the Truth, than to caſt it off. And the Apoſtle has told us, that there will be Hereſies, that they that are approved may be made manifeſt; that they heartily

entertain

entertain the Chriſtian Doctrine, and improve and perſevere in an Holy Life. The Traveller will not be diſcouraged from going his Journey, becauſe there are many Croſs-ways that thwart the common Road; but will rather enquire which is the plain and King's Highway: Neither will the Huſbandman refuſe to Till his Ground, becauſe Weeds grow up together with the Plants. And therefore thoſe Differences ſhould make us more carefully examine Truth from Falſhood, and Realities from Pretences, that eſcaping the Snares which are plauſibly laid, that we may attain to that which is really Truth indeed, and which is not hard to be found of them that ſincerely ſeek it.'

IRENÆUS paſſed over the Reign of the Emperor COMMODUS, who though one of the moſt diſſolute and debauched Princes that ever reigned, yet created no Diſturbance to the Chriſtians; but the calm and quiet Days which they for ſome Years enjoyed, and now expired under the Emperor SEVERUS, who began a cruel and bloody Perſecution againſt them, proſecuting them with great Severity in all Parts of the ROMAN Empire. For himſelf had formerly been Governor of this very Province of LYONS, and probably had obſerved IRENÆUS, and the flouriſhing State of the Church in that City, and might therefore be more violent in his Proceedings againſt the Chriſtians in this Place. The

Perſecution

Perſecution which reached but ſome few in other Parts to make them exemplary, in this Country all alike. For the ancient Martyrologies inform us, that IRENÆUS was at length put to Death, together with almoſt all the Chriſtians of that vaſt City, by various and inhuman Tortures; by being broken on the Wheel, Crucifying, Burning, and other Torments, whoſe Numbers could not be reckoned up, ſo that the Streets of the City flowed with the Blood of Chriſtians. He ſuffered Martyrdom either at the Time of that bloody Edict which SEVERUS publiſhed againſt the Chriſtians about the tenth Year of his Reign, in 202, or at his Expedition into Britain in 208, when he took LYONS in his Way, and might ſee Execution done with his own Eyes, was a fierce and cruel Prince, and was particularly diſpleaſed with the Citizens of LYONS, and a bitter Enemy to the Chriſtians.

IRENÆUS was a true Lover of God, and of the Souls of Men, for procuring whoſe Happineſs he declined no Danger nor Difficulties, leaving his own Country to take ſo tedious and troubleſome a Journey, and inſtead of the ſmooth and polite Manners of the Eaſtern Nation, to fix his Dwelling among a People of a wild and ſavage Temper, and whom he muſt convert to Civility, before he gained them to Religion; and was forced to learn the rugged and barbarous Language of the Country, before he could do any good

upon them. All which he chearfully underwent, that he might be ſerviceable to the great Intereſts of Men; and afterwards ſet himſelf with all Induſtry to defend the Chriſtian Religion againſt all its Oppoſers, Writing ſeveral excellent Books to that Purpoſe. And that his Writings might not be corrupted by future Ages, he added this ſolemn and Religious Atteſtation to one of them: 'I adjure thee, whoever thou art, that ſhalt Tranſcribe this Book, by our LORD JESUS CHRIST, and by his glorious Coming, wherein he ſhall Judge both the Quick and the Dead, that thou compare what thou Tranſcribeſt it; and that thou likewiſe Tranſcribe this Adjuration, and annex it to thy Copy.' And well it had been, if the Books of the ancient Writers of the Church had been conveyed down to us more ſound and unpolluted. I ſhall add no more, but only what EUSEBIUS has thought worth taking Notice of; that in the Time of IRENÆUS, miraculous Gifts and Powers were very common in the Church: For ſo he tells us, that ſome expelled and caſt Devils out of ſeveral Perſons who thereupon embraced Chriſtianity. Others had Viſions and Revelations, and foretold Things to come: Some ſpoke all Manner of Languages, and as Occaſion was, diſcovered Mens Thoughts and ſecret Purpoſes, and expounded the Myſteries and deep Things of God. Others miraculouſly healed the Sick, and by laying Hands upon them, reſtored their Health: And many raiſed the Dead, that Perſon ſo raiſed living among them

many Years after. The Gifts as he ſpeaks, which God, in the Name of our Crucified Lord, then beſtowed upon the Church being innumerable; all which they ſincerely and freely improved to the great Advantage and Benefit of the Word. Whence, with juſt Reaſon he urges the Truth of the Chriſtian Religion in general, and how much Advantage true Chriſtians had to triumph over all thoſe Impoſters and Seducers who ſheltered themſelves under the venerable Titles of being Chriſtians.

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The LIFE of St. THEOPHILUS, Bishop of ANTIOCH, who endeavoured to Convert his Friend AUTOLYCUS to the Christian Faith.

THOUGH we have very little Account from Antiquity concerning this venerable Person, yet it is manifest that he was not the same to whom St. LUKE Dedicates his Gospel, there being a great Distance

Diſtance of Time between them. It is not certain that he was born at ANTIOCH, but it is manifeſt that his Parents were Gentiles or Heathens, by whom he was educated in the common Rites of that Religion which then governed the World. They gave him all the Accompliſhments of a learned and liberal Education, and his Acuteneſs in his Studies, acquainted him with the Writings of all the great Maſters of Learning and Philoſophy in the Heathen World; which being accompanied with a quick and pleaſant Wit (as appears from his Diſputes with the Gentiles) rendered him a Man very conſiderable among them. The Ancients give us very little Notice, when, or by what Means he was converted to Chriſtianity, only from the Diſcourſe he left behind him we may gather, that being a Man of an inquiſitive Temper, and Queſtionleſs of a very honeſt Mind, he made a more free and impartial Search into the Nature and State of Things, and found that the Religion in which he was engaged was altogether Unſatisfactory: That the Stories of their Gods were Abſurd and Frivolous, and ſome of them Prophane and Impious. That the Ceremonies of their Worſhip were Trifling and Ridiculous; he conſidered the ſeveral Parts of the Creation, and that the excellent Providence which governed the World, wherein he eaſily diſcerned the plain Footſteps of a Wiſe and Omnipotent Being, and that God had purpoſely diſpoſed Things thus, that his Graduate and Majeſty might appear to all. He

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then seems to have betaken himself to the Study of the Books that contained the Religion of the Christians, especially the Writings of the Prophets, and to have considered the Importance of the Revelations, the Meanness and Obscurity of their Persons and Education, their exact Harmony and Agreement, and the certainty of their Predictions, the Events being always Answerable to their Prophecies; and concludes, that whoever would but seriously Contemplate them, would soon come to the exact Knowledge of the Truth.

Indeed, the Belief of the Resurrection of the Body did somewhat obstruct his full Compliance with the Christian Doctrines as he himself Confesses, having been brought up in the Schools of Philosophy, where he had been Taught that from a Privation of Life there can be no Return again to the Possession of it; neither probably could he conceive how Mens scattered Dust should be gathered up, and compose again the same Bodies. And it is Manifest that this Christian Principle met with more Opposition from the Wise and Learned than the other. When St. PAUL preached to the Philosophers at Athens, while he told them of Judgment to come, they made no Scruple of Entertaining it, as being a Principle evident by natural Light; but when he Discoursed to them of the future Resurrection, they rejected it with Contempt and Scorn; as we read in ACTS xvii. 32. And when they Heard of

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the Resurrection of the Dead, they mocked; And others that were more Sober and Grave, took Time to consider of it, saying, we will hear thee again of this Matter: Yea Synesius, a grave Philosopher, after he was Baptized into the Christian Religion, publickly declared his Dissent to the Article of the Resurrection as to the common Explication of it; though there seems to be no Reason, why any that own a Being of Infinite Power should doubt of the Truth thereof, it being equally easy for Omnipotence to restore our scattered Dust, and combine them again in the same Mass, as it was at first to create them out of nothing.

But Theophilus at length conquered this Objection, since the Resurrection of the Dead is so Positively declared and asserted in the Holy Scriptures, and thus became a Christian, taking Sanctuary in the Church, which (as himself expresses it) God has set in the World like an Island in the Midst of the Sea, into whose safe and convenient Harbours the Lovers of Truth might slip; and all those who desire to be saved, and to escape the Judgment and the Wrath to come; Rejoicing that they bore the Name of a Christian, which was so dear to God, how much soever otherwise despised and scorned by an Ignorant and Evil Age.

About the Year 169, it is recorded he was made

Bishop

Biſhop of Antioch; and being fixed in his Charge, ſet himſelf to promote the true Intereſt and Happineſs of Men, endeavouring by all Means to bring over others, by Arguments and his good Example, to that Faith which he had entertained himſelf. Among the reſt, he endeavoured to Convert his great Friend Autolychus; a Perſon of great Note, of whom he gives this Account: He was a Perſon Learned and Eloquent, curious in all Arts and Sciences, and ſo unwearied in the Study of them, that he ſeemed to bury himſelf among Books, depriving himſelf of his natural Reſt, and ſpending whole Nights in Libraries, and in Converſing with the Monuments of the Dead. But withi an Heathen or Gentile, extreme Zealous for his Religion, and unreaſonably prejudiced againſt Chriſtianity, which he counted the higheſt Folly and Madneſs, and charged it with all the common Calamities which the Wit or Malice of thoſe Times had invented to render it Odious, and had often bitterly quarrelled with Theophilus for Deſcending and Vindicating the ſame.

However, he was not diſcouraged nor affrighted from Undertaking him, but treated him with all the Freedom and Ingenuity that became a Friend and a Philoſopher; telling him plainly, That the Cauſe why he did not Diſcern and Embrace the Truth was in himſelf; that his Wickedneſs and Impieties had depraved his Mind, and darkened his Underſtanding; and that

God

God would not Diſcover himſelf but to prepared Minds and ſuch who by Innocency and a Divine Life were become fit and diſpoſed to Receive and Entertain him.' Then he explained to him the Nature of God, and gave him an Account of the Creation of the World according to the Chriſtian Doctrine; Diſproves and Derides the ridiculous Deities of the Heathens, and Anſwers all thoſe black Imputations which were uſually laid upon the Chriſtians; and becauſe HUTOLYCUS had mainly inſiſted upon the Novelty of the Chriſtian Doctrine, he ſhews at large, that it was more Ancient by many Ages than the Heathen Religion could pretend to; preſſing him at every turn to comply with ſo excellent a Religion; and aſſuring him, that the People who profeſſed the ſame, were ſo far from being ſuch as he repreſented them, that they were Modeſt, Sober, Temperate and Chaſte; that they baniſhed Injuſtice, and were Enemies to all Vice and Wickedneſs; that they loved Righteouſneſs, lived under the Law of God, and acknowledged him, loved him, were influenced by his Grace, directed by his Sacred Word, taught by Wiſdom, rewarded by a Life Immortal, and approved by God himſelf. We do not find what the Succeſs of this Diſcourſe was; but it was obſerved, that after this Conference he was a little more favourable to the Cauſe, and not ſo diſpleaſed as formerly with his Friend THEOPHILUS, but deſired a farther Account of his Religion. And certainly, if Wiſdom and Eloquence,

if Strength of Reaſon, and a prudent managing of the Controverſy were able to do it, he could not well fail of reclaiming the Man from his Error and Idolatry.

Nor was he more ſolicitious to gain others to the Faith than he was to preſerve thoſe who already had embraced it from being infected and depraved with Error. For notwithſtanding the Care and Vigilance of the pious Men of thoſe Days; yet (as EUSEBIUS obſerves) envious Men crept in, and ſowed Tares among the ſincere Apoſtolick Doctrine. So that the Paſtors of the Church were obliged to ſet themſelves to drive away theſe Wild Beaſts from CHRIST's Sheepfold, both by Warning and Exhorting the Brethren, and by perſonally Diſputing with the Hereticks themſelves, and Refuting their Opinions, both by Conference and Books. Among whom, he tell us, that THEOPHILUS wrote particularly againſt MARCION, who aſſerted two Deities, and that the Soul only, as being the Divine and better Part, and not the Body, was capable of the Happineſs of the other World, which was only to be beſtowed upon his Followers; with many Impious and Fooliſh Opinions.

THEOPHILUS died about the Year 190, in the third Year of the Reign of the Emperor COMMODUS, from the Calmneſs and Tranquility of whoſe government,

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as to any Perſecution againſt the Chriſtians, we may probably Gueſs his Death to have been Quiet and Peaceable.

The LIFE of St. MELITO, Biſhop of SARDIS, who preſented an Apology for the Chriſtians to the ROMAN Emperor.

ST. MELITO was born in ASIA, and probably at SARDIS, the Metropolis of LYDIA, a great and ancient City of the Seat of the LYDIAN Kings. It was one

one of the Seven Churches to which St. John wrote Epiſtles, wherein he takes Notice of ſome that durſt not own and ſtand up for God and Religion in the great Degeneracy that was upon it. He was a Man of admirable Parts, Acute, Eloquent, and Learned; eſpecially in the Chriſtian Doctrine, and a very excellent Guide of Souls, whoſe Benefit he endeavoured to advance both by Word and Writing; which that he might attend with leſs Care and Diſtraction, he choſe a ſingle Life, and was exemplary for Chaſtity, Sobriety, Self-denial and Contempt of the World; and is ſtiled by one of the Ancients an Eunuch, according to our Saviour's Explication, one of thoſe, who make themſelves Eunuchs for the Kingdom of Heaven's ſake; who for the Service of Religion, and the Hopes of a better Life, are content to deny themſelves the Comforts of a Married State, and to renounce even the lawful Pleaſures of this World.

About the Year 170, and the tenth of the Reign of M. Antoninus (his Brother Lucius Verus dying the Year before of an Apoplexy in his Chariot) the Perſecution grew high againſt the Chriſtians, greedy and malicious Men taking Occaſion from the Imperial Edicts lately publiſhed, to oppreſs and ſpoil Innocent Chriſtians by all Manner of Cruelty and Rapine. Whereupon St. Melito, preſented an humble Apology and Supplication to the Emperor on their Behalf, wherein he thus Addreſſes him; 'If theſe Things, Sir, are done

done by your Order, let them be Thought well done; for a Righteous Prince will not at any Time. Command what is unjuſt, and we ſhall not Think it hard to ſuffer ſuch a Death. This only we beg, That yourſelf would be pleaſed to examine the Caſe of theſe accuſed Perſons, and then Impartially determine, whether they deſerve Puniſhment and Death, or Safety and Protection. But if that new Edict and Decree, which ought not to have been iſſued out againſt the moſt barbarous Enemies was publiſhed without your Knowledge and Conſent, we humbly Pray, with the greateſt Importunity, that you would not ſuffer us any longer to be expoſed to this public Rapine.'

He then put the Emperor in Mind how much the Empire had proſpered ſince the Riſe of Chriſtianity; and that none but the worſt of his Predeceſſors had entertained an implacable Spite againſt the Chriſtians. 'This new Sect of Philoſophy (ſays he) which we profeſs, flouriſhed heretofore among the Barbarians, (by which probably he meant the Jews.)' 'Afterwards under the Reign of Augustus your Predeceſſor, it ſpread itſelf over the Provinces of your Empire, ſince which the Majeſty and Greatneſs thereof hath mightily increaſed, whereof you are the wiſhed for Heir and Succeſſor, and together with your Son, ſhall ſo continue, eſpecially while you Protect that Religion which began with Augustus, and grew up together with the Empire,

pire, and for which, and other Rites of Worſhip, your Predeceſſors had ſome kind of Reverence and Regard; and that it was born for the Public good is Manifeſt, in that no conſiderable Miſchief has happened ſince the Reign of AUGUSTUS, but on the contrary, all Things have fallen out Glorious and Succeſsful. None but NERO and DOMITIAN, inſtigated by cruel and wicked Men, have attempted to Reproach and Calumniate our Religion, which the injudicious Vulgar greedily entertain without due Examination. But your Parents, of Happy Memory, diſcountenanced this Ignorance and Injuſtice, reproving by frequent Edicts thoſe who made any new Attempts in this Matter; among whom, was your Grandfather ADRIAN, and your Father, who wrote Letters to all the Cities of GREECE, that they ſhould not create any new Diſturbance about this Affair. And for yourſelf, who have the ſame Opinion of us which they had, and a great deal better, as being more a Philoſopher, we Promiſe ourſelves that you will Grant all our Petitions and Requeſts.'

This Petition, was managed with great Prudence and ingenious Freedom, and being attended with other Apologies, about the ſame Time, did not a little Contribute to the general Quiet and Proſperity of the Chriſtians.

St

St. MELITO had a Brother named ONESIMUS, who earneſtly deſired him to Remark ſuch Paſſages of the Old Teſtament as principally tended to the Confirmation of the Chriſtian Religion, and to let him know how many of thoſe Books were admitted into the holy Canon; wherein, both to ſatisfy his Brother and himſelf, he took a Journey on purpoſe into the Eaſt, probably to JERUSALEM, where having informed himſelf, he gave his Brother an Account of it at his Return. The Letter being ſhort, and containing ſo authentic an Evidence what Books of the Old Teſtament were received by the ancient Church, was as follows:

"MELITO to his Brother ONESIMUS, greeting, Forasmuch, as out of your great Love to, and Delight in the Holy Scriptures, you have oft deſired me to collect ſuch Paſſages out of the Law and the Prophets as relate to our Saviour, and the ſeveral Parts of our Chriſtian Faith, and to be certainly informed of the Books of the Old Teſtament, how many in Number, and in what Order they were Written. I have endeavoured to comply with your Deſire in this Affair; for I know your Zeal and Care concerning the Faith, and how much you deſire to be inſtructed in Matters of Religion, and eſpecially out of your Love to GOD, how infinitely you prefer theſe above all other Things, and are Solicitous about your Eternal Salvation. In Order thereunto, I have travelled into the Eaſt, and being arrived at the Place

Place where theſe Things were done and publiſhed, and having accurately informed myſelf of the Books of the Old Teſtament; I have ſent you the following Account. The five Books of Moſes, Geneſis, Exodus, Leviticus, Numbers, Deuteronomy, Jeſus or Joſhua the Son of Nun, Judges, Ruth, the two Books of Kings, two Books of Chronicles, the Pſalms of David, the Proverbs of Solomon, which is Wiſdom, Eccleſiaſtics, the Songs of Solomon, Job, the Prophets, Iſaiah, Jeremiah, the twelve minor Prophets, in one Book, Daniel, Ezekiel, Eſdras or Ezra; out of all which I have digeſted into ſix Books. In this Catalogue the Book of Eſther is left out, as it is likewiſe by ATHANISIUS, and other ancient Fathers of the Church, becauſe it was not in thoſe Times looked upon as of ſuch undoubted Authority and Credit as the reſt, and the ſpirituous Additions at the End of it, cauſing the whole Book to be queſtioned; nor is Nehemiah mentioned, being probably comprehended under that of Eſdras.

At lenth, this good Man after Variety of Labours and Parts, being Weary of the Troubles of this World, retreated to Eternal Reſt. The Time and Manner of his Death is unknown, only we find an Account of his being buried at SARDIS.

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The LIFE of St. PANTENUS, Catechist of ALEXANDRIA.

ANTIQUITY being silent as well concerning the Country and Kindred of this excellent Person as others, it has occasioned various Conjectures about his Original. Some suppose him to be born of Jewish Parents, of Rank and Quality. Others are of Opinion

he was born in SICILY, the Inhabitants of that Iſland being generally GREEKS, where many ancient Philoſophers were born and reſided; and ſome believe that he was deſcended of SICILIAN Parents, and born at ALEXANDRIA; in which he had his Education, being ſeaſoned in his younger Years with all Learned and Philoſophical Studies; that being the Place where there were all Arts and Sciences, and Public Schools; which were much advantaged by that noble Library placed there by PTOLOMY PHILADELPHUS, and ſo much celebrated by the Ancients.

Among all the Sects of Philoſophy, he inclined to that of the Stoicks, with whoſe Notions and Rules of Life he was moſt taken; which was not ſtrange, ſince St. JEROM ſays, that their Opinions in many Things approached neareſt to the Doctrines of Chriſtianity; eſpecially to the moral and practical Part of their Principles; They aſſerting, That nothing was good but what was Juſt and Pious; nothing Evil but what was Vicious and Diſhoneſt; that a bad Man could never be Happy, nor a good Man Miſerable, who was always Free, Generous, and dear to Heaven; that the Deity was Perpetually concerned for Human Affairs; and that there was a Wiſe and Powerful Providence, which particularly governed the Affairs of Mankind, and was ready to aſſiſt Men in all lawful and Virtuous Undertakings; that therefore this God was above all Things to be

be admired, adored, and worshipped to, prayed to, acknowledged, obeyed, and praised; and that it is the most comely and reasonable Thing in the World, that we should submit to his Will, and chearfully Embrace with all our Souls, all the Determination of his Providence; that we ought not to Think it enough to be Happy alone, but that it is our Duty to love Mankind from the very Heart, and to Relieve, Help, Adviſe, and Aſſiſt them, and Contribute what is in our Power to their Welfare and Safety, even throughout our whole Lives, without any Deſigns of Applauſe, or Advantage to ourſelves; that nothing ſhould be ſo dear to a Man as Honeſty and Virtue; and that this is the firſt Thing which we ſhould look at, whether the Thing we are going about be good or bad, and that which a good or wicked Man ſhould be employed about; and if Excellent and Virtuous, that no Loſs or Damage, Torment, or Death itſelf ſhould deter him from it.' Theſe with a great many more we may find in the Writings of SENECA, and other Philoſophers; and therefore it was no Wonder that PANTENUS was in Love with ſuch generous and manly Principles, which claim ſo near a Kindred with the main Rules of Life preſcribed in the Chriſtian Faith.

We do not find by whom he was firſt inſtructed in the Principles of Chriſtianity, though ſome Authors tells us, that he was Scholar to thoſe who had ſeen the

Apoſtles,

Apoſtles, but whoever his Tutors were, he made ſuch vaſt Proficiencies in Learning, that his ſingular Eminency recommended him to be Maſter of the Catechetick School at ALEXANDRIA. For there were not only Academies and Schools of Humane Literature, but an Eccleſiaſtical School for training up Perſons in Divine Knowledge, and the firſt Principles of Chriſtianity, and this, (ſays EUSEBIUS) was a very ancient Cuſtom from the very Times of St. MARK, the firſt Planter thereof in that Place, which was managed by Men famous for Eloquence and the Study of Divine Things. In this Place he ſucceeded about the Beginning of the Reign of the Emperor COMMODUS, when JULIAN entered upon the See of ALEXANDRIA. And whereas others before him had diſcharged the Place in a more private Way, he made the School more open and public, freely Teaching all that addreſſed themſelves to him. In this Employment he continued without Intermiſſion the whole Time of JULIAN, till under his Succeſſor he was diſpatched upon a long and dangerous Journey on the following Occaſion.

ALEXANDRIA (as the Orator ſays) was one of the moſt populous and frequented Cities in the World, whither there was a conſtant Reſort, not only of Neighbouring Nations, but of the moſt remote and diſtant Countries, ÆTHIOPIANS, ARABIANS, BACTRIANS, SCYTHIANS, PERSIANS, and even INDIANS themſelves.

It

It happened that ſome INDIAN Ambaſſadors, whether ſent for this particular Purpoſe is not certain, intreated DEMETRIUS then Biſhop of ALEXANDRIA to ſend ſome worthy and excellent Perſons among them to Preach the Chriſtian Faith in thoſe Countries. And PANTENUS being a Perſon duly qualified both with Humane and Divine Learning, DEMETRIUS perſuades him to undertake the Embaſſy; and though he was ſenſible he muſt Forſake a Country, where he was generally beloved, and honoured of all with a juſt Eſteem and Reverence, to venture upon a Journey, where he muſt meet with the greateſt Dangers, Hardſhips, and Oppoſitions, yet he eaſily Overcame all theſe Difficulties by the earneſt Deſire he had to propagate the Chriſtian Religion, even to the remoteſt Corners of the World. For at this Time, as EUSEBIUS Writes, there were many Goſpel Preachers who in Imitation of the Holy Zeal of the Apoſtles, willingly travelled up and down the World for enlarging the Bounds of Chriſt's Kingdom, and building People up in the moſt Holy Faith. Some ſuppoſe it was not the EAST-INDIES that he was diſpatched to, but AFRICAN INDIA, bordering upon ÆTHIOPIA: Theſe INDIANS being a Colony or Plantation derived at firſt from the Eaſt; for as EUSEBIUS relates, the ÆTHIOPIANS in the more early Ages abandoning the Country about the River INDUS, ſate down near EGYPT.

Being

Being arrived in INDIA, he was very Diligent in Planting the Chriſtian Religion in theſe Parts, converſing eſpecially with the BRACHMANS, the Sages and Philoſophers of thoſe Countries, whoſe Principles and Ways of Life ſeemed more immediately to diſpoſe them for the Entertainment of the Chriſtian Religion. They committed their Children to Nurſes as ſoon as they were Born, and afterwards to Guardians according to their different Ages, who inſtructed them in Principles according to their Capacities; they were educated with all Kind of ſevere Diſcipline; not permitted to Speak, Spit or Cough, while their Maſters were teaching them, and continued thus till they were thirty-ſeven Years Old. They kept a very ſtrict Diet, eating no Fleſh, nor drinking any Wine or ſtrong Drink, feeding only upon wild Acorns, and other Fruits and Roots provided by Nature; quenching their Thirſt at the next Spring or River, and being as abſtemious in all other lawful Pleaſures and Delights. They abhorred Images, but ſincerely worſhipped and prayed to Almighty GOD, and inſtead of turning to the Eaſt or Sun-riſing, according to the Cuſtom of thoſe Eaſtern Nations, they devoutly lifted up their Eyes to Heaven, and when they came to their Devotions took a peculiar Care not to be defiled with any Vice or Wickedneſs, ſpending great Part both of Night and Day in Hymns and Prayers to God. They reckoned themſelves the moſt victorious and free People,

hardening

hardening their Bodies against Labour, and subduing all irregular Passions and Desires in their Minds. They despised Gold and Silver, as neither useful to satisfy their Hunger, quench their Thirst, heal their Wounds, remove their Distempers, nor serving for any necessary Ends of Nature, but only to minister to Luxury and Vice, and occasion Trouble to the Mind. They accounted none of the little Accidents of this World to be either Good or Evil: Had frequent Discourses about Death, as that which would bring them into a much happier Condition, and reckoned the present Time only, as a State of Preparation for a better Life.

What Success he had in those Parts we have no Account of; though we may conclude that his Preaching to Persons whose Course of Life so qualified them to receive Christianity, and where it had been heretofore planted by St. BARTHOLOMEW the Apostle, must be very effectual; an Evidence whereof is, that he found there St. MATTHEW's Gospel written in HEBREW, left there by St. BARTHOLOMEW, and which PANTENUS brought back with him to ALEXANDRIA (as St. JEROM tells us) and there no Doubt laid up as an inestimable Treasure. And as PANTENUS succeeded in the Labours of St. BARTHOLOMEW, so another afterwards succeeded him, of whom we find the following Relation.

ÆDESIUS

ÆDESIUS and FRUMENTIUS, two Youths born at TYRE, accompanied MEROPIUS the Philoſopher into INDIA, where being taken by the Natives, they were preſented to the King of the Country, who being pleaſed with their Perſons and Parts, he made one of them his Butler, the other Keeper of his Records or his Treaſurer, committing the Government of his Houſe to his Care. For their great Diligence and faithfulneſs, the King at his Death gave them their Liberty, who thereupon deſigned to come back to their own Country, but were prevailed with by the Queen to ſtay, and manage their Affairs during the Minority of her Son; which they were prevailed upon to do, the Weight of the Government lying upon FRUMENTIUS, who with the aſſiſtance of ſome Chriſtian Merchants that traded thither, built a Chapel or Oratory, where they met to Worſhip God according to the Rules of Chriſtianity, and inſtructed ſeveral Natives who joined themſelves to their Aſſemblies. When the young King came to Age, FRUMENTIUS reſigned his Truſt, and begged leave to return, which having with ſome difficulty obtained, they preſently departed. ÆDESIUS going for TYRE, and FRUMENTIUS to ALEXANDRIA, where he gave ATHANASIUS then Biſhop of that Place, an Account of the whole Matter and of the Hopes of the Converſion of the INDIANS to the Faith of CHRIST; intreating him and ſome other Miniſters there Preſent, not to neglect ſo promiſing an Opportu-

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nity for their Salvation; who upon Conſultation, perſuaded FRUMENTIUS to accept the Office, and being made Biſhop, he returned to INDIA to propagate the Chriſtian Religion, erected many Churches, and it is ſaid wrought ſeveral Miracles, healing both the Souls and Bodies of many at the ſame Time.

PANTENUS being returned to ALEXANDRIA, went on with his Office of Catechiſing till his Death, which happened in the Reign of CARACALLA, about the Year 211. Though the exact Date and Manner of his Death be loſt. His Memory is preſerved in the ROMAN Calender on the 6th of July.

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The LIFE of TERTULLIAN, Presbyter of CARTHAGE, who died in his Bed.

QUINTUS S. F. TERTULLIANUS was born at CARTHAGE, the Metropolis of AFRICA, which for its Antiquity and Power, contended some Ages for Superiority even with Rome itself. His Father was a Centurion under the Proconsul of AFRICA, and

and a Gentile, Educating his Son in the ſame Religion, and in all the Accompliſhments which the Learning either of the GREEKS or ROMANS could furniſh him with and ſeems to have intimately converſed with Poets, Hiſtorians, and Orators; and had Knowledge likewiſe of Philoſophy, the Mathematicks, and the ROMAN Laws. Some ſuppoſe that before he came over to the Chriſtian Religion, he was an Advocate and pleaded Cauſes. That he was married is Evident, though it is uncertain whether he entered into that State before or after his Converſion. However, purſuant to the Severity of his Principles, he lived with his Wife a great Part of his Life in a State of Continency, converſing with her as his Siſter, and much exhorting her to perpetual Chaſtity, and the Strictneſs of a ſingle Life, upon which he wrote two Books to her.

His Converſion may be judged to have happened about the Beginning of the Reign of the Emperor SEVERUS: For being of an inquiſitive Temper, he had obſerved what powerful Efficacy the Chriſtian Doctrine had over the Spirits and Lives of Men; the great Antiquity of it, and the Truth of the Predictions recorded in the Books of the Chriſtians, the frequent Teſtimonies that the Heathen Deities themſelves gave thereof; with the extraordinary Confeſſions of their Dæmons, who were compelled to abandon the Perſons they had poſſeſſed at the Command of a Chriſtian: All which we may

may probably ſuppoſe to have been the principal Motives of his Converſion.

SEVERUS the Emperor being gone to make War againſt the PARTHIANS, the Governors of Provinces and the Magiſtrates of ROME began to be very Cruel toward the Chriſtians, whom they looked upon as wicked Perſons and Traitors to the Empire. Among whom none was more Violent than PLANTIANUS, a great Favourite of the Emperor's, whoſe Daughter was married to ANTONIUS the Emperor's eldeſt Son, and whom SEVERUS at his going into the Eaſt had made Preſect of ROME, who maſſacred a Multitude both of the Nobility and the Common People, among whom to be ſure the Chriſtians had the greateſt Share, and was ſo notorious Bloody, that SEVERUS at his Return was obliged to make an Apology for himſelf, and Declare he had no Hand in thoſe Barbarities; for as TERTULLIAN relates, he was very Favourable to the Chriſtians in the Beginning of his Reign; who having been cured by one PROCULUS, a Chriſtian, of a very dangerous Diſtemper, who anointed him with Oil, he kept him at Court ever after. Furthermore, when he was informed, that ſeveral Men and Women of the SENATORIAN Order were Chriſtians, he was ſo far from perſecuting them upon that Account, that he gave them an honourable Teſtimony, and reſtrained the Governors

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and People whom he found engaged in ſo hot and ſevere a Perſecution againſt them.

The barbarous and cruel Uſage the Chriſtians generally met with, occaſioned TERTULLIAN to write an Apology in Vindication of them, which he dedicated to the Magiſtrates of the ROMAN Empire, and eſpecially to the Senate of ROME; wherein with admirable Learning, Evidence and Strength of Reaſon he pleads their Cauſe, complaint of the Impiety and Injuſtice of their Enemies, and particularly the Vanity and Falſhood of the Crimes commonly charged upon them. Aſſerting their Meekneſs and Innocency, their Temperance and Sobriety, their Piety to God, and Obedience to their Prince, the Reaſonableneſs of their Principles, and the Holineſs of their Lives beyond all juſt Exception. That they never intended to make any Inſurrections or Rebellions, either againſt the Empire or the Emperor of ROME; ſince the Manner of the Chriſtians was to pray for the proſperous Eſtate of their Governments. And whereas they were falſly accuſed to be Enemies to Mankind; how can that be true, ſays he, when it is the proper Office and Practice of Chriſtians to Pray for all Men, to love their Enemies, never requiting Evil for Evil; whereas all Men elſe do Profeſs only to love their Friends, and ſcarcely them. And as touching that horrible Slander of Murdering Infants, how can that poſſibly be True, ſince the Cuſtom of the Chriſtians is to abſtain from all Blood and Things ſtrangled;

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so that it is not Lawful for them when they feed at their Tables to meddle with the Blood of any Beasts, And as for filthy and unlawful Copulations in their Assemblies, no Men in the World are more free than they from any such Impieties, who have always been the greatest Observers of Chastity; and those that can, do chuse to Live in perpetual Virginity all their Lives, and others that cannot, contract lawful Matrimony for avoiding Fornication and Whoredom. Neither can it be proved that the Christians Worship the Sun, which false Surmise, saith he, ariseth only from this, because we Use to pray toward the East. Much less are there any of them so Mad as to Worship an Ass's Head, the Occasion of which Scandal came from the JEWS Worshipping the Jaw-bone of an Ass, from the Story of SAMPSON, which therefore was falsely and wrongfully charged upon the Christians.

He likewise clears the Christians from all the other Lies and Slanders raised by the Heathens against them, and proves with the greatest Evidence, that they were not persecuted for any Crimes or Deserts of theirs, but merely out of Hatred to their Name and Profession. He Demonstrates also, that by all the grievous Persecutions which the Christians had suffered, yet their Number was not at all diminished, but rather much increased thereby. The more, saith he, we are are Mown down by you, the faster we Spring up again. The Blood of the

the Christians, proves the Seed of the Church; for what Man beholding the painful Torments, and the perfect Patience of the Christians under them, will not Search and Enquire into the Cause thereof? And, when he hath found it, will not assent and agree thereto? And when he agrees to it, will not be willing, and desirous to Suffer for the same? So that this Profession can never be extirpated, since the more it is suppressed, it increases still the more. For every Man seeing and wondering at the Sufferings of innocent Christians; is moved to enquire into the Principles whereby they endure so undauntedly such Inhuman Tortures; and finding it is only for the sake of their Religion, is convinced that there is something very Excellent in it that so wonderfully Supports their Spirits, and thereupon he Embraces so Admirable a Faith and Doctrine.

This Apology doubtless contributed toward cooling the present Heat and Rage of Persecution, especially at SEVERUS's Return. And indeed, by the whole Series of this Discourse it does not appear that the Emperor had given any particular Countenance to these Severities, TERTULLIAN on the contrary styling him, 'The most constant Prince.' After this, SCAPULA, the President and Proconsul of AFRICA, treating the Christians with the like Barbarity that PLAUTIANUS had done at ROME, he in an earnest and pathetical Discourse represents to him the Piety and Simplicity of

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the Chriſtians, and their hearty Wiſhes and Prayers for the Proſperity of the Empire, and gives particular Inſtances of ſome late Divine Judgments which had fallen upon it, and might ſeem to have been inflicted in Revenge of the Innocent Blood that had been ſhed: Reminding him of the Indulgence and Clemency of former Princes and Preſidents; yea, of the preſent Emperor himſelf, who had ſhewed ſo much Kindneſs to the Chriſtians. Whereby it is Evident, that this Book was Written before SEVERUS broke out into open Violence againſt them.

The Chriſtians now enjoyed a little Eaſe, but the Perſecution was ſoon revived with greater Violence in the Year 202. For SEVERUS taking a Journey through PALESTINE, forbad any under the greateſt Penalties to become Jews, and the like Orders were againſt the Chriſtians under Pretence of ſuppreſſing illegal Colleges or unlawful Societies; commanding the Perſons who frequented them to be proſecuted by the Preſect of the City Hereupon, the People who had a mortal Averſion to the Chriſtians, being armed with the Imperial Orders, preſently fell upon the Execution of them; ſo that the Churches in all Places were filled with Martyrdoms and the Blood of the Saints. TERTULLIAN took hold of this Opportunity to ſtrenghten the Minds of many who were ſhaken and diſturbed with the preſent Perſecution; and writ to the Martyrs

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in Priſon to comfort them under their Sufferings, and exhort them to Conſtancy and Perſeverance to the End; publiſhing at the ſame Time his Diſcourſe of Patience, wherein he elegantly deſcribes the Excellency and Advantage of that Virtue, and enforces it from the Example of our Bleſſed Lord and Saviour, ſpeaking therein more favourably of retiring in Time of Perſecution than he did afterwards.

Before SEVERUS left ROME to proſecute his Expedition into BRITAIN, many magnificent Sports and Shews were ſolemnized, and Gifts were beſtowed among the People, and a donative or bounty Money given by the Emperor to the Soldiers, every one that received it, being obliged to come up to the Tribune with a Laurel Crown on his Head. Among the reſt there was one Soldier, a Chriſtian, who brought his Crown along with him in his hand; and being aſked why he did not wear it on his Head like the reſt, anſwered, That he was a Chriſtian, and that it did not become a Chriſtian to wear his Crown in this Life. Hereupon a Council of War was called, the Man was accuſed before the General, ſtripped of his Military Habiliments, beaten till he was all over Bloody, and caſt into Priſon, there expecting Martyrdom, and a better Donative and Reward from CHRIST. The reſt of his Fellow Soldiers that were Chriſtians, took Offence at this Scruple, alledging, that it was not needful to betray their Liberty, Quiet, and

Peace to one Man's private Humour, and provoking Humour, and provoke their Enemies to fall upon them; that their Religion did not forbid ſuch an innocent Compliance, but rather commanded us prudently to decline a Danger, and that this was but an affected Singularity, as if he had been the only Chriſtian. TERTULLIAN, who was mighty ſtrict and zealous, approved of this Fact, and writ a Book called, The Military Crown, in Defence thereof, aſſerting it to be an Act of heroick Zeal, and Chriſtian Magnanimity, and anſwering all Objections to the contrary.

St. JEROM ſays, he lived to 63 Years of Age, but we have no Account whether he died a natural or a violent Death. He ſeems indeed to have had a paſſionate Deſire to lay down his Life for the Truth; though had he been a Martyr, it is probable ſome mention would have been made of it in the Writings of the Church; ſo that it ſeems more likely that that he died peaceably in his Bed, though he lived in a Time of violent Perſecution in the Year 202. He was a Man of a ſmart and acute Wit; his Learning was admirable, wherein though many excelled, he had no Superiors, and few equal in the Age he lived in. His Manner was to pray thrice a Day, at the third, ſixth, and ninth Hours. Writing of the four laſt Things, Death, Judgment, Heaven and Hell, he ſaith, I ſometimes ſcoffed at theſe Things when I was an Heathen; I now perceive

perceive that we are not born, but made Chriſtians. He was Converted by reading the Scriptures, and the Works of other Learned and Holy Men. He ſaid he found the Scriptures full of Majeſty and Truth in reading them, and that whatſoever is done for our Salvation is foretold in them; and after his Converſion was converſant in Reading them Day and Night; and got great Part of them by Heart. Some of his uſual Sayings were; If thou beeſt backward in Thoughts of Repentance, be forwards in Thoughts of Hell, the burning Flames whereof only the Tears of a Penitent Eye can extinguiſh. If the Devils without CHRIST's Leave, had no Power over the Gaderens Swine, much leſs have they Power over GOD's own Sheep. We ſhould not try Mens Faith by their Perſons, but their Perſons by their Faith. It is in vain to come to the God of Peace without Peace, or to pray for the Remiſſion of our own Sins, without Forgiving others. We muſt continue to make an Atonement with God at his Altar, before we have made Atonement with our Brother in our Hearts.

I ſhall conclude with the Character which a learned Father gives of him. TERTULLIAN, ſays he, is juſtly to be eſteemed the Prince among the Writers of the LATIN Church. For who more Learned? Who more Converſant in Divine and Human Studies? Who by a ſtrange Largeneſs and Capacity of Mind, hath drawn all

all Philoſophy, and its ſeveral Sects, the Authors and Abettors of Hereſies, with all their Rites and Principles, and the whole Circumference of Hiſtory and all Kind of Study, within the Compaſs of his own Breaſt. A Man of ſuch quick and weighty Parts that there was ſcarce any Thing which he ſet himſelf againſt, which he did not either Peirce through with the Sharpneſs of his Wit, or batter down with the Strength and Solidity of his Arguments. Who can ſufficiently commend his Diſcourſes ſo fortified with Troops of Reaſons, that whom they cannot Perſuade, they are ready to force to an Aſſent? Who hath almoſt as many Sentences as Words, and not more Periods than Victories over thoſe whom he hath to deal with.

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The LIFE of ORIGEN, Catechist of ALEXANDRIA with his Lamentation for his Fall.

ORIGIN was born at ALEXANDRIA, the Metropolis of EGYPT, about the Year of our Lord 186 his Father was named LEONIDES, a good Man, and a Martyr for the Faith, who trained him up from his Infancy in the Christian Religion, and other polite Learning

Learning; but eſpecially in the Sacred Scriptures; requiring of him a daily Taſk, and cauſed him to learn and repeat ſome Part of them; but not ſatisfied with the bare Reading, he though a Child, began to enquire into the profound Senſe of them; often importuning his Father with Queſtions about the Meaning of them: for which his Father checked him to his Face, admoniſhing him not to ſearch beyond the Capacity of his Years, and to be content with the plain obvious Senſe; yet inwardly rejoiced in his Mind, and heartily bleſt God that he had made him Father of ſuch a Child; yea he many Times uncovered the Breaſt of his Son as he lay aſleep and kiſſed it, as the Temple wherein the Holy Ghoſt had taken up his Reſidence, and as the Treaſury of an early Piety.

He was called ORIGEN ADAMANTINUS, his firſt Name being given him for his Sublime and Divine Speculations, who by ſweet and melliſluous Allegories raiſes the Affections of his Readers, from earthly to heavenly Meditations and Contemplations. And was named ADAMANTINUS, from the Nature of the Adamant or Diamond, whoſe Luſtre and Hardneſs makes it renowned; he having ſuch a firm and undaunted Mind, as not to be terrified with any Dangers or Afflictions.

When

When he was about ſeventeen Years old, his Father (who was a Chriſtian as well as his Grandfather, and great Grandfather) being carried to Priſon, he had ſuch a fervent Deſire to ſuffer Martyrdom with him, that he would have thrown himſelf into the Perſecutors Hands, had not his Mother in the Night taken away his Cloaths to his very Shirt; ſo that being more aſhamed to be ſeen naked, than to ſuffer Death, he was conſtrained to ſtay at Home; a mighty Inſtance of youthful Courage, and a moſt hearty Affection for the True Religion. Yet when he could do no more, knowing what a ſad Influence the deplorable State wherein his Father was like to leave his Wife and Children, might have upon him, he by Letters paſſionately exhorted him to perſevere in Martyrdom, adding this Clauſe, 'Take heed, Sir, that for our ſakes, you do not change your Reſolution.'

After the Death of his Father (who was beheaded) and the Conſideration of his Eſtate to the Emperor, he with his poor Mother and ſix Brethren was reduced to ſuch extreme Poverty, that he was obliged to ſuſtain himſelf and them by Teaching a Grammar School, till at Length being weary of that Profeſſion, he wholly betook himſelf to the Study of Divinity and the Scriptures; he was alſo a great Proficient in the HEBREW and other learned Languages; but the Providence of

GOD,

God, who peculiarly takes Care of the Widows and Orphans of those that suffer for his Name and Gospel, found out a Way for their Relief. A rich and honourable Matron of Alexandria pitying his miserable Case, liberally contributed to his Necessities, as she did to others, and among them maintained one Paul, of Antioch, a Ringleader of all the Hereticks in Alexandria, who so plausibly demeaned himself, that she entertained him as her dear Friend, and adopted him for her Son.

Origen being by this Means necessitated to frequent his Company, yet would not comply with this Favourite, though he had his Livelihood purely from her Bounty, thereby giving a manifest Proof of his firm Adherence to the True Faith. For when a great Multitude, not only of Hereticks, but of the Orthodox, frequented the Lectures of this Paul, he being reckoned an eloquent and profound Preacher, yet Origen would never be perswaded to join in Prayer with him, detesting his Heretical Doctrines. Whether the Lady upon this Occasion withdrew her Charity, or that he Thought it more Agreeable to the Christian Rule to live by his own Labour, we do not find. But having perfected his Studies for Foreign Learning, no Foundation whereof he had laid under the Discipline of his Father, he opened a School for the Profession of the learned Arts, where besides the good he did to others,

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he raiſed a conſiderable Maintenance for himſelf; and though then but eighteen Years old, yet the moſt grave Philoſophers and greateſt Maſters of Hereſy, reſorted to his Lectures, many of whom were converted and became Martyrs for the Chriſtian Faith.

By this Time he grew ſo Famous, that notwithſtanding his Youth he was Thought fit to be Maſter of the Catechetick School of ALEXANDRIA, that Place being Void by the Perſecution that fell upon the Chriſtians; and great Numbers of Scholars daily crowded in upon him, ſo that finding his different Employments did not well agree together, he left off teaching the Arts and Sciences, and applied himſelf entirely to Inſtruct his Diſciples in the Doctrines of Chriſtianity, whereby he gained over a great Number of Gentile Philoſophers to the Faith, who embraced the ſame with ſo Hearty and Sincere a Mind, that they readily ſealed it with their Blood.

Among others of Note was PLUTARCH, whom ORIGEN accompanying to his Martyrdom, was like to have been killed by the People for being the Author of his Converſion: HERACLIDES, HERON, and SERENUS, after having endured grievous Tortures were beheaded; and another SERENUS, with a young Woman called HERAIS, one of his Scholars, were burnt for their Religion. Theſe ORIGEN encouraged not to Faint under their Sufferings, who being baptized by Fire, as he

himſelf expreſſes it, left this World, and in thoſe Flames mounted up to Heaven.

Neither was his Care and Charity leſs for thoſe that were impriſoned in deep Dungeons, encouraging them when they came before the Judges. And when the Perſecution was renewed with ſuch Violence, that every one conſulted his own Safety, and kept Cloſe, ſo that when the Martyrs were led to Execution, there was none to Comfort or Adminiſter to them; this Office ORIGEN boldly took upon him, attending the Martyrs to the very Place of their Sufferings, embracing and ſaluting them as they were led along, putting himſelf often in Danger thereby; ſo that once the enraged Heathens aſſaulted him with a Shower of Stones, which had certainly been his Death, as well as at ſeveral other Times, had he not been preſerved by the Divine Power and Providence.

At laſt, they reſolved to find him out, great Multitudes beſetting his Houſe, and becauſe he had vaſt Numbers of Scholars, they brought a Guard of Soldiers along with them, who hunted him from one Hereſy to another, ſo that he could find no Place of Safety. EPIPHANIUS reports, that he was haled up and down the City, reviled, reproached, and treated with inſolent Scorn and Fury. One they having ſhaved his Head, after the Manner of the EGYPTIAN Prieſts, they ſet him

him upon the Steps of the Temple of SERAPIS, one of the Heathen Gods, commanding him to give Branches of Palm-Trees, as the Prieſts uſed to do to them that went up to perform their Heatheniſh Ceremonies; he taking the Branches, with an undaunted Mind, cried out aloud, 'Come hither, and take the Branch, not of an Idol-Temple, but of CHRIST, which Piece of Courage, no doubt, increaſed their Rage againſt him.

Having applied himſelf wholly to the Study of Divinity, and his Neceſſities being afterwards Urgent, he by the Advice of his Friends, ſold all his Authors of Humanity, which he had Diligently peruſed, and now lay by him, to one upon Condition that he ſhould allow him two-pence a Day for his Maintenance, wherewith he contented himſelf; and to prevent all Occaſions of Youthful Concupiſcence, he Spent moſt of the Day and Night in Reading and Meditating upon the Holy Scriptures, and other devout Exerciſes; ſleeping only a few Hours, and that not in Bed, but upon the Ground. He faſted often, and expounded the Saying of our Saviour literally here, as he did afterward upon another Occaſion; ſo that he would not wear two Coats, nor Shoes, but went bare-footed. He inured himſelf to Cold, Nakedneſs, and Abſtinence from Wine, even to the Amazement of his familiar Friends, and to the Offence of many who would more willingly have relieved

relieved his Neceſſities, ſince thereby he contracted ſuch Weakneſs of Body as brought him almoſt to the Grave. Yet this Strict Courſe of Life inclined many, not of the common People only, out of the Wiſe, Learned, and Rich to become zealous Profeſſors of his Doctrine, many of whom of thoſe Times of Perſecution, ſuffered Death for the ſame.

About this Time he made that famous Attempt upon himſelf, ſo much commended by ſome, and condemned by others, his making himſelf an Eunuch, as EPIPHANIUS relates, which ſome of the Ancients conceived to have been done by Medicinal Applications, whereby he was made Impotent; but St. JEROM ſays expreſſly, it was done by a Knife. However it was, he did it partly out of a perverſe Interpretation of our Saviour's Meaning, when he ſays, 'There be ſome that make themſelves Eunuchs for the Kingdom of Heaven's ſake,' and partly, to remove all Suſpicion of Wantonneſs and Incontinency, he having many Matrons and Virgins, as well as Men reſorting to him; beſides, that he himſelf was thereby ſecured from any Temptations to immodeſt and irregular Embraces.

This Fact, though he endeavoured to conceal it from ſome of his Friends, yet did it quickly break out, and DEMETRIUS the Biſhop of ALEXANDRIA, who formerly loved and preferred him, but now envied him, upbraid-

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ed him with this rash inconsiderate Act, for which he judged him unfit for the Ministerial Office. But whatever ORIGEN might do in the Vigour of his Youth and Zeal, yet in his latter Days he was of another Mind, condemning such Kind of Attempts, and soberly enough Expounding that Passage of our Saviour, which he before had so fatally Misunderstood.

In the Reign of the Emperor DECIUS, he suffered cruel Rackings, and many other Tortures for the Doctrine of CHRIST, with terrible Threats of Death and Burning, with which he was nothing affrighted; but resolved to own his Cause to the last Moment of his Life. And hearing that some Christians were haled to an Idol-Temple, that they might be compelled to Sacrifice to the Heathen Gods, he out of his Zeal, ran thither to encourage them to Constancy in their Profession, and dissuade them from complying with their Enemies; which was the Opportunity that his Adversaries had long expected, and therefore letting go the other, laid hold upon him; putting it to his Choice (saith EPIPHANIUS) whether he would offer Incense to the Idol, or have his Body defiled by a deformed filthy Black-a-moor, which they had provided on Purpose. ORIGEN being in a great Strait, at length chose rather to offer Incense, than to have his Body polluted by so filthy a Creature; they presently put Incense into his trembling Hands, and whilst he demurred upon it, they took

took his Hands and threw it into the Fire; whereupon they presently cry out, 'ORIGEN hath sacrificed, ORIGEN hath sacrificed.'

After which he was Excommunicated by the Church, and so being filled with Shame and Sorrow, he left ALEXANDRIA, and went into JUDÆA. Being come to JERUSALEM, where his Name was very well known for his Learned Expositions upon the Holy Scriptures, and his Gift of Utterance; he was importuned by the Ministers to Preach a Sermon to the People in the Church, which after much Importunity he was perswaded to do, and thereupon stood up, and opening the Bible, the first Place he cast his Eye upon, was in PSAL. 50. 16. Unto the Wicked, saith GOD, why dost thou Preach my Laws, and take my Covenant into thy Mouth. Which Word as soon as he had read, he closed the Book, sate down, and shed a Flood of Tears, the whole Congregation Weeping likewise with him, and was unable to say any more. After which he wandered about with great Grief and Torment of Mind, and at length penned the following Lamentation.

In the Bitterness and Grief of my Soul, I address myself to those who shall hereafter read this confused Writing. But how can I speak when my Tongue is tied, and my Lips dare not once move nor open? My Tongue

Tongue does not Perform its Office, my Throat is dried up, and all my Senſes and Faculties are all polluted with Iniquity; Woe is me, becauſe of the Sorrow of my Heart, that my Soul is thus afflicted, and that I am encompaſſed with Sin, ſo that there is no Health in me. Woe is me, my Mother, that thou broughteſt me forth. A Righteous Man, to be Converſant in Unrighteouſneſs; an Heir of the Kingdom of God, to be now an Inheritor of the Kingdom of the Devil; a Preacher of the Goſpel, to be found wallowing in Impiety; a fruitful Tree, yet quickly withered; a clear Fountain, to be polluted and dried up; A Man adorned with Gifts and Graces, now ſuddenly deprived of all. Pity me, O all ye my Friends, who am now become an abject Creature; that have trod under Feet the Seal of my Profeſſion, and joined in League with Satan. Pity me, O my Friends, who am rejected, and caſt away from before the Face of God. It is for my Iniquities that I am branded with open Shame. The Lord had ingrafted me into a fruitful Vine, but inſtead of pleaſant Cluſters, I have brought forth nothing but Thorns, and inſtead of Grapes, I have brought forth Brambles.

Let the Well-ſprings of my Tears iſſue out; let my Cheeks be watered, and let them Flow upon the Earth and moiſten it; for that I am born in Iniquity, and the Floods of Sin have overflowed me. Alas! How

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am I fallen! There is no Sorrow like unto my Sorrow; no Affliction that exceedeth my Affliction; no Bitterneſs that paſſeth my Bitterneſs; no Lamentation more lamentable than mine; neither is there any Sin greater than my Sin; and there is no Salve to heal my wounded Soul. Where is that good Shepherd of Souls? Where is he that went down from JERUSALEM to JERICHO, which cured him that was wounded by Thieves? Seek me out, O Lord, that am fallen from the higher JERUSALEM, who have broken the Vow I made in Baptiſm, who have prophaned and dealt Injuriouſly with thy bleſſed Name. Alas! That ever I was a Preacher, who now am become a Diſciple! Thou knoweſt, O Lord, that I fell againſt my Will. When I went about to enlighten others; when I endeavoured to bring others from Death to Life, I brought myſelf from Life to Death; when I witneſſed againſt the Aſſemblies of the Wicked, and reproved their Doings, there I found Shame, and the moſt peſtilent Wound from the Devil: When I deſired to be found a Friend and Favourer of Piety, I was found a Foe and Furtherer of Iniquity; when I deſigned to preſent others before God, I preſented myſelf before Satan.

Some promiſed me, that they would be Baptized; but after I departed from them, the ſame Night, the Devil transformed himſelf into an Angel of Light, and

ſaid

ſaid unto me, 'When thou art up in the Morning, go on, and perſuade them, and bring them to God.' But Satan going before me, prepared the Way, by ſharpning their Wits to deviſe Miſchief againſt me, ſilly Wretch; ſowing in their Minds Diſſimulation, Hypocriſy, and Deceit. But I, O unhappy Creature, leaping out of my Bed at the Dawning of the Day, could not finiſh my uſual Devotions, neither Perform my wonted Prayers, being deſirous *that all Men ſhould be ſaved, and come to the Knowledge of the Truth*; whilſt in the mean Time I wrapt myſelf up in the Snares of the Evil One; I went to theſe wicked Men, I required of them to perform the Covenant made the Night before, not knowing the Subtilty, and we came to the Baptiſm, O blinded Heart, why didſt thou not Remember? O fooliſh Mind, why didſt thou not Conſider? O weak Brain, why didſt thou not Underſtand? But it was Satan that lulled thee aſleep, and in the End ruined thy unhappy and wretched Soul. He deprived me of Might and Power, and ſo wounded me. I anſwered but one Word, and became reproachfully Defamed; I ſpake without Malice, but I meet with Scorn. The Devil raiſed an Aſſembly about me, and pronounced againſt me that unjuſt Sentence, 'ORIGEN hath ſacrificed,' O Satan what haſt thou done unto me? How haſt thou wounded me?

I bewailed ſometimes the Fall of SAMPSON, but now I have fallen worſe myſelf; I formerly bewailed the Fall of SOLOMON; but have brought myſelf into a worſe Condition. I have formerly deplored the woeful Eſtate of all Sinners, but now I am plunged into Sin myſelf. SAMPSON had his Hair cut off, but the Crown of Glory is fallen from my Head. SAMPSON loſt the Carnal Eyes of his Body, but my Spiritual Eyes are put out. It was the Subtilty of a Woman that brought Confuſion upon him; but it was my Tongue that brought me into this ſinful Condition. And as he afterwards wanted the Comforts of this Life, ſo my Tongue by this Wickedneſs hath deprived me of thoſe Spiritual Gifts which have ſometimes flowed in upon me with Heavenly Joys. And as he ſuffered thoſe Things by leaving the ISRAELITES, and cleaving to Foreigners, ſo I by going about to ſave notorious Sinners, made myſelf a Captive to Captives, and a Bondſlave to Sin.

Alas! My Church liveth, yet I am a Widow; my Sons live, yet I am Barren; every Creature rejoiceth, but I alone am Deſolate and Sorrowful. Bewail me, O ye bleſſed People of the Lord, who am baniſhed from God; bewail me, who am deprived of all Goodneſs, of the Holy Ghoſt, and am Thruſt out of the Wedding-chamber of CHRIST; who was once Thought worthy of the Kingdom of GOD, but am now altogether Unworthy;

Unworthy; who am abhorred of the Angels, and ſeparated from the Saints of God. Bewail me, for that I am condemned to Eternal Puniſhment; that I am here on Earth, yet am tormented with the Sting of a guilty Conſcience. I fear Death becauſe I am wicked; I fear the dreadful Day of Judgment, becauſe I am damned for Ever; I fear the Puniſhment, becauſe it is Eternal; I fear the evil Angels that are the Executioners, becauſe they are void of Mercy; and what to do I know not, being on every Side ſurrounded with Miſery. If there be any Man that can, I beſeech him to aſſiſt me with his earneſt Prayers, and ſorrowful Tears; for now it behoveth me to ſhed infinite Tears for my great Sin. Who knoweth whether the Lord will have Mercy upon me, and will Pity my Fall? Whether he will have Compaſſion upon my Perſon, and be moved with my forlorn Condition? Whether he will have reſpect to my Humiliation, and incline his tender Kindneſs toward me?

I will proſtrate myſelf before the Threſhold of his Church, and entreat all People both ſmall and great, to tread and trample me under Foot, who am unſavoury Salt, who have no Taſte nor Favour of God, and am fit for nothing. Now let the Elders mourn, for the Staff whereon they leaned is broken; let the young Men grieve, for their School-maſter is fallen; let the Maidens ſorrow, for the advancer of Virginity is defiled;

filed; let the Paſtors mourn, for their Patron and Defender is ſhamefully foiled. Woe is me, that I fell ſo lewdly, ſo dangerous that I cannot riſe again. Aſſiſt me, O Holy Spirit, and give me grace to repent; and accept, O Lord, of the Grief of my Heart, and the heavineſs of my Soul. But how great Streams of Lamentations muſt cleanſe and purify my polluted Conſcience! I will addreſs myſelf and turn my Speech to GOD; Why haſt thou lifted me up and caſt me down; I had not committed this Impiety, unleſs thou hadſt withdrawn thine Hand from me, But it is thy Pleaſure, O Lord, who doſt all Things graciouſly; and I on the contrary have fallen by my Folly But why, O LORD, haſt thou ſhut my Mouth by thy Holy Prophet DAVID, Have I been the firſt that ſinned? Or am I the firſt that fell? Why haſt thou forſaken me, being deſolate? Why haſt thou rejected and baniſhed me from among thy Saints, and aſtoniſhed me when I ſhould Preach thy Laws? What Man is he that is born of a Woman, which ſinneth not? What Man was ever converſant here on Earth, who committed no Iniquity?

This, I ſay, becauſe thou haſt forſaken me; DAVID himſelf, who hath ſhut up my Mouth, ſinned grievouſly in thy Sight, yet upon his Repentance thou received him to Mercy. PETER, who was a Pillar, after his Fall, wiped away his Tranſgreſſion with ſalt Tears, and did not continue long in the Filth of his Infidelity.

But

But they were thought more worthy of Favour and Mercy than I. But now I humbly beſeech thee, O Lord, to grant that thy Holy Spirit may be my good Guide and Inſtructor, that I may tread Satan under my Foot, who by his Sleights hath trod upon me; and that I may be again reſtored to the Joys of thy Salvation. Now all ye that behold my Wounds, tremble for Fear, and take heed that ye ſtumble not, and fall into the like Crime. You all now ſee that the Prophet David hath ſhut up my Mouth. I was conſtrained by the Biſhops to ſpeak ſome Words of Exhortation, and taking the Book of Pſalms, I prayed, and opened the Book, and I lighted upon this Sentence which I am aſhamed to repeat, yet am compelled to pronounce. Unto the Wicked, ſaith God, Why doſt thou preach my Laws, and takeſt my Covenant in thy Mouth? But bewail me, that am like the Reprobate Jews; for that which was ſaid to them by the Prophets, now ſoundeth alike in my Ears. O Satan, what Miſchief haſt thou brought upon me? How haſt thou pierced my Breaſt with thy poiſonous Darts! Thinkeſt thou that my Deſtruction will any Thing avail thee? Thinkeſt thou to procure to thyſelf any Eaſe or Reſt, whilſt I am thus deplorably tormented? Who is able to aſſure thee that my Sins ſhall not be done away, that I ſhall not eſcape the Pains which I ſo horribly feared, or that I ſhall not again be reſtored to the Society of the Saints? O Lord, I fall down before thy Mercy-ſeat, have pity upon

upon me, who am drowned in Tears because I have greatly offended. Shew Mercy, O Lord, unto thy wandering Sheep, which is subject to be torn by the Teeth of the ravenous Wolf. Secure my Soul from the roaring Lion. Let my Sackcloth be rent in sunder, and Gird me with Joy and Gladness. Let me be again restored to the Joy of my God; let me be Thought worthy of his Kingdom, through the earnest Petitions of his Church and the Assembly of the Saints which Sorrow over me, and humble themselves to Jesus Christ on my Behalf; to whom with the Father, and the Holy Ghost, be all Honour and Glory for Ever and Ever. Amen.

ORIGEN after this returned from JERUSALEM to CÆSAREA, where (as before he had done at ALEXANDRIA) he set up a School both for divine and human Learning, and his great Name procured him Scholars from all Parts. About the Year 235, MAXIMINUS the THRACIAN succeeded in the ROMAN Empire, a British and Cruel Prince, who hated whatsoever related to the Predecessor ALEXANDER SEVERUS; and because the Christians had found some favourite Entertainment in his Family, he began first with them; especially the Bishops, as the chief Pillars and Promoters of Christianity, whom he caused to be put to Death. In this evil Time, ORIGEN writ his Book concerning Martyrdom, for the Consolation of the persecuted Christians.

Nor

Nor did he himſelf Eſcape without his Share; for Eusebius tells us, that the Devil muſtered up all his Forces againſt him, and aſſaulted him with all his Arts and Engines, ſingling him out above all others of that Time, to make him the Object of his utmoſt Rage and Fury. He was caſt into the Bottom of a loathſome and uncomfortable Dungeon, loaded with Irons, a Chain about his Neck, his Feet ſet in the Stocks, with his Legs ſtretched four Holes diſtant from each other, for many Days together. He was threatened with Fire, and tortured with all the Torments that a mercileſs Enemy could inflict; which muſt needs be very grievous to a Perſon of his Age, whoſe Body was broken with ſo many Cares and Labours. Yet he patiently endured all theſe Barbarities, and was ready to ſubmit to the laſt fatal Stroke; but his Cruel Judge to prolong his Miſery, commanded the Executioners to Torment him, but not to kill him.

But Human Councils when moſt active and violent, are often over-ruled by him that is Higher than the Higheſt; for his Enemies, who had exerciſed theſe Cruelties upon him, deſigning him for a more ſolemn Martyrdom, were diſappointed by the Almighty, to whom belong the Iſſues from Death; who prevented their Malice, and made Way for his Eſcape, which in all Probability was occaſioned by the Death of the Emperor, who was cut off when he had reigned only 30 Months.

Months. Being delivered out of Prison, he improved his Time to pious Purposes, comforting the Weak and Disconsolate, and writing Letters for that End to the Christians dispersed into several Parts of the Empire. He died about the 69th Year of his Age peaceably at TYRE, in the Year 254, where his Body found a place of Rest, and where in a great Church dedicated to the Memory of our Saviour's Sepulchre, behind the high Altar his Remains were laid up, as the Tradition of the last Age informs us. He used to say, *That God's Providence hath ordained all Things for some End and Purpose. He made not Malice, and though he can Restrain it, he will not; for if Malice were not, Virtue would have no opposite, and could not Shine so clear. For the Malice of* JOSEPH's *Brethren was the Means whereby God brought about many admirable Works of Providence,* as by the Story at large appears.

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The

The LIFE of St. BABYLAS, Biſhop of ANTIOCH, who with three Youths was Beheaded.

THERE is a general Silence in Church Antiquity concerning the Country, Parents, Education, and Way of Life of this holy Martyr, and whether he was born and educated a Gentile, or a Chriſtian; though no doubt he had a generous and liberal Educa-

tion, living in Places where he had Opportunity to be instructed, and in Times wherein none but Men of known Parts and Eminency were advanced to the Government of the Church, both to feed and preserve the Flock of God, and to defend the true Faith againſt all Oppoſers? In 239, BABYLAS ſucceeded ZEBEDINUS, Biſhop of ANTIOCH, GORDIANUS I. being Emperor of ROME. St. CHRYSOSTOM ſays, he was a ſtout and prudent Pilot in the midſt of the Storms and Waves that beat upon the Church; meeting at the firſt with much Trouble from the ROMAN Governors, the old Enemies of Chriſtianity. But ſoon after a fierce Storm was raiſed by SAPORES King of PERSIA, who having overrun all SYRIA, had beſieged and taken ANTIOCH; and the News of his rapid Conqueſts being carried to ROME, ſtartled the Emperor and Senate. He grievouſly oppoſed the People of ANTIOCH, and no doubt the Chriſtians had a deep Share of it from ſo Inſolent and Mercileſs an Enemy, who was never favourable to them. But the Almighty ſoon delivered them from his Tyranny; for GORDIANUS raiſing a potent Army, marched into the EAST, and clearing the Countries as he went along, came to ANTIOCH, where he totally defeated the PERSIANS, and recovered ANTIOCH and the conquered Cities, taking likewiſe ſome conſiderable Places belonging to SAPORES, whom he obliged to retire with Precipitation into his own Dominions. Of

which

which he gave an Account in a Letter to the Senate, who decreed a Triumph upon his Return to Rome.

Tranquility being thus reſtored to the Church of Antioch, Babylas was very Diligent in Inſtructing and Governing his Flock, and preparing them to undergo the greateſt Affliction for the Profeſſion of their Religion, as if he had foreſeen the violent Perſecution, which ſoon after fell upon them. For the Chriſtians having enjoyed much Quietneſs during the Reign of the Emperor Philippus that ſucceeded Gordianus, who was generally, though without ground, ſuppoſed to be a Chriſtian himſelf. Yet a diſmal Tempeſt aroſe in the Time of Decius, who was unexpectedly advanced, and in a Manner forced upon the Empire, one who might have paſſed for none of the worſt of Emperors, if his outrageous Violence againſt the Chriſtians had not left an indelible Blot upon his Fame; which ſome Writers imagine, proceeded from his Hatred to his Predeceſſor Philippus, whom he reckoned to be a Chriſtian. Though others which more probably ſuppoſe, That it was occationed by the great Succeſs which Chriſtianity met with about this Time, having ſpread itſelf over all Parts of the Empire, both Cities, Towns and Villages; So that the Heathen Temples were abandoned, their Altars overthrown, and their Sacrifices diſcontinued, the Churches being in the mean Time frequented by Multitudes of Converts.

Decius,

DECIUS, was ſurpriſed at this mighty Increaſe of Chriſtianity, and the Declenſion of Paganiſm; that the Religion of the Empire was diſregarded, and the Worſhip of the Gods neglected, oppoſed, and undermined by an upſtart Sect of Chriſtians, which multiplied daily: He therefore reſolved to uſe all the Methods of Rage and Cruelty for extirpating them, and reducing the People to the Religion of their Anceſtors, whereupon he iſſued out Edicts to the Governors of the Provinces to proceed with all Severity againſt the Chriſtians with all Manner of Tortures, unleſs they would worſhip the Gods; ſo that the Perſecution was carried on with all Kind of Violence, whereby many of the moſt eminent Biſhops of the Church were put to Death; and at length it came to BABYLA's Door; for the Emperor coming to SYRIA, and ſo to ANTIOCH, to proſecute the PERSIAN War, he either out of Curioſity, or to take Occaſion to fall upon them, would needs go into the Chriſtian Congregation, when the public Aſſembly was met together. But BABYLAS ſtanding in the Church Porch, oppoſed him with an undaunted Courage and Reſolution, telling him, That as much as lay in his Power, he would never endure that a Wolf ſhould break into CHRIST's Sheepfold The Emperor urged him no farther, either being unwilling to exaſperate the Fury of the People, or deſigning to revenge it ſome other Way. St. CHRYSOTOM defends this Act of BABYLAS with a great deal of Wit

and

and Eloquence, equaling it with the Spirit and Freedom of ELIAS and JOHN the BAPTIST, telling us, That when the Emperor made this attempt, he had newly dipped his Hands in innocent Blood, having barbarously, and againſt the Faith of his moſt ſolemn Oath, and the Laws of Nations, put to Death a little Son of a certain King, whom his Father had given in Hoſtage to ſecure a Peace between them.

DECIUS though for the preſent he diſſembled his Anger and went away, yet inwardly reſented the Affront, and being returned to his Palace, ſent for BABYLAS, with whom he ſharply expoſtulated for his Boldneſs and Inſolency, commanded him to Sacrifice to the Gods, aſſuring him, that this was the only Way to eſcape Puniſhment, and to purchaſe him Honour and Renown. The Martyr deſpiſed his Offers, and defied his Threats, telling him, That as a Paſtor, he was obliged to do what might be moſt beneficial to his Flock, and that he reſolved never to apoſtatize from the Service of the True GOD, and to Sacrifice to Devils, who uſurped the Name and Honour of Deities. The Emperor finding him inflexible, ordered him to be loaded with Chains and ſent to Priſon, where he endured many Hardſhips and Sufferings; yet he rejoiced in his Bonds, and was more troubled at the Miſery that attended thoſe who ſent him thither, than at the ſharpneſs of thoſe Torments which he was like to ſuffer; having

having learned to bleſs thoſe that curſed him, to pray for them that deſpitefully uſed and perſecuted him, and to overcome Evil with Good.

He had then the fatal Sentence paſſed upon him, and being bound, was led out of Priſon to go to his Martyrdom, and as he paſſed, he began his Song of Triumph, Return unto thy Reſt, O my Soul; for the Lord hath dealt bountifully with thee. Together with him were led three Youths that were Brothers, whom he had carefully inſtructed in the Faith, and had trained up for ſo ſevere a Trial. The Emperor had endeavoured to prevail upon their Conſtancy with all kind of Hardſhips and Cruelties; but perceiving them immovably reſolved not to Sacrifice, he commanded them all four to be beheaded. BABYLAS placed the Children firſt, leſt the Spectacle of his bloody Fate ſhould Diſcourage them. As the Officer was taking off their Heads, he cried aloud, 'Behold I, and the Children which the Lord hath given me.' After which, he laid down his own Neck upon the Block, having firſt given Order to his Friends that his Fetters ſhould be buried with him in the ſame Grave; which was done accordingly. And St. CHRYSOSTOM aſſures us, the Chains remained to his Time. Where his Body was firſt buried we do not find; but wherever it was, it reſted there till it had a more magnificent interment in the Reign of CONSTANTINE THE GREAT; which

which occaſioned one of the moſt remarkable Occurrences that Church Hiſtory has conveyed to us.

There was a Place called DAPHNE in the Suburbs of ANTIOCH, which ſeemed contrived by Nature on purpoſe for Pleaſure, being a delicate Grove thick ſet with Trees, Fruits, and Flowers, and watered with Fountains and pleaſant Rivulets. In this Place was a magnificent Temple, ſaid to be Built by SELEUCUS, the Father of ANTIOCHUS, and by him dedicated to APOLLO DAPHNÆUS, who had a coſtly and ancient Image within the Temple where Oracles were given forth; which cauſed it to be very Famous. In this Condition it remained, till GALLUS, JULIAN's elder Brother being lately created CÆSAR by his Couſin CONSTANTINUS, was ſent to reſide at ANTIOCH, to ſecure the Frontiers of the Empire againſt the Incurſions of the Enemy. He having great Veneration for the Memory of the Chriſtian Martyrs, reſolved to purge this Place from Paganiſh Superſtition; which he judged could not be better done, than by Building a Church over againſt APOLLO's Temple. Which was no ſooner finiſhed, but he cauſed the Coffin of BABYLAS to be removed thither. But the Devil it ſeems diſliking his Neighbourhood, was ſtruck Dumb, and uttered no more Oracles, ſo that BABYLAS's Body was again removed. For JULIAN ſucceeding CONSTANTINUS in the Empire, came to ANTIOCH, in order to his Expedition into

PERSIA,

PERSIA, and presently went up to APOLLO's Temple to consult the Oracle about the Event of the War, and other Affairs of the Empire, offering the choicest Sacrifices, and making very rich and costly Presents. But all his Prayers, Sacrifices, and Oblations signified nothing, the DÆMON intimating, that the Dead kept him from Speaking, and that till the Corps buried hard by was taken away, he could return no Answer. JULIAN perceived his Meaning, and though many Bodies had been buried there, he suspected it was the Remains of BABYLAS that were aimed at, and therefore commanded the Christians to remove them from thence. Who thereupon met together in great Numbers, of all Ages, and both sexes, and placing the Coffin in an open Chariot, brought it into the City in Triumph, singing Psalms all the Way, and at the End of every Period adding this sharp Versicle, 'Confounded be all they that worship carved Images.'

This Story, though it may seem to Favour Superstition, in giving too much Honour to the Relics of the Saints, yet the Truth thereof is affirmed by SOCRATES, ROZEMEN, and THEODORET, who all lived about that Time; and also by CHRYSOSTOM, who was born at ANTIOCH, and was many Years Presbyter of that Church, and Scholar to LIBANIUS the Sophister at this very Time; and an Eye-witness of it, who not only preached the Thing, but writ a Relation of it, appealing

ing to Old and Young, then alive, who had seen it; and Challenges them to contradict, if they could, the Truth of what he relates. Yea, LIBANIUS the Orator confesses, that when JULIAN came with Sacrifices to kiss the Foot of APOLLO DAPHNÆUS, though he had been before neglected and forgotten, yet he appeared again in his Rites of Worship, as if he had been freed from a certain dead Man who lay hard by, to his great Trouble and Disturbance. Neither is it Improbable, but GOD might Permit such an extraordinary Passage to happen at this Time, to Evidence the Folly of the Heathen Religion, to correct the Infidelity of the Emperor, and give Testimony to the Truth of that Religion, which he so much scorned and opposed.

If it be enquired why JULIAN should so gratify the Christians so as to bestow the Martyrs Bones upon them, and suffer them to be conveyed with so much Honour and Solemnity, and not rather have thrown them into the Fire, or the Water; St. CHRYSOSTOM answers, That he had not Courage enough, for fear Divine Vengeance should overtake him, as it had lately done others. His Uncle JULIAN, Prefect of the East, an Apostate and Derider of the Christians, who broke into the great Church of ANTIOCH, and threw about, spurned, and at length took away the Communion Plate with the greatest Contempt and Irreverence, and carried it into the Emperor's Exchequer, being seized

with a loathſome Diſeaſe, which in a few Days, in ſpite of all the Arts of Phyſic, took away his Life. And FELIX, the Treaſurer, a Man of the ſame Spirit and Temper, engaged with him in the ſame Deſign, coming up to the Palace, on a ſudden fell down upon the Top of the Steps and burſt aſunder; and AMMIANUS MARCELLINUS, a Heathen Author, confeſſes, that FELIX died of a ſudden Flux of Blood. Others there were, who about the ſame Time came to miſerable and untimely Ends, but theſe two only are particularly mentioned by St. CHRYSOSTOM. Examples, which 'tis probable, put a preſent Awe and Reſtraint upon him.

But evil Men grow Worſe and Worſe; for JULIAN's Rage ſoon after began to vent itſelf, and being Vext to ſee the Chriſtians beſtow ſo much Honour on the Martyr, and being eſpecially Stung with the Hymns they ſung, he againſt the Advice of his Council, gave Order the next Day to SALLUST the Præfect to perſecute the Chriſtians, and accordingly many of them were thrown into Priſon. Among others, one THEODOSIUS, a Youth, was ſeized in the Streets, and laid upon the Rack, his Fleſh torn off with Pinchers, being likewiſe ſcourged and beaten, and when no Tortures could prevail upon his Conſtancy, or ſo much as move his Patience, he was at length diſcharged. RUFFI-

NUS

nus afterwards aſked Theodorus, 'If he felt any Pain?' who replied, 'He was at firſt a little Senſible; but that one in the Shape of a Young Man ſtood by him, who gently wiped off the Sweat from his Face, and refreſhed him with cold Water, and ſupported his Spirit with Divine Conſolations; ſo that the Rack was rather a Pleaſure than a Torment to him.

But the Almighty ſeemed diſpleaſed with the Proceedings of Julian; for ſoon after the Temple of Apollo at Daphne took Fire, which in a few Hours burnt the famous Image of that God, and reduced the Temple, all but the Walls and Pillars, into Aſhes. The Chriſtians aſcribe this to Divine Vengeance; but the Heathens to the Malice of the Chriſtians. And though their own Prieſts and Warders of the Temple were racked to make them ſay ſo, yet they could never be brought to affirm any more, than that it was fired by a Light from Heaven.

This Conflagration is mentioned not only by Chriſtian Writers, but by Ammianus Marcellinus, and by Julian himſelf, but eſpecially by Libanius the Orator, who in an Oration made on purpoſe to the People, elegantly Bewails its unhappy Fate; whoſe Diſcourſe St. Chrysostom takes to Taſk, and makes witty and eloquent Remarks on it. The Body of

Babylas

BABYLAS was afterwards buried within the City of ANTIOCH, in a Church dedicated to his Name and Memory; and in After-ages is said to have been translated (by some Christian Princes, probably during their Wars in the Holy Land) to CREMONA in ITALY. He suffered Martyrdom in the Reign of DECIUS the ROMAN Emperor, about the Year of Christ 250.

The

The LIFE of St. CYPRIAN, Bishop of CARTHAGE, who was beheaded.

THASCIUS CÆCILIUS CYPRIANUS was born at CARTHAGE, in AFRICA, and is said to be descended of a rich and noble Family, and that he himself was a Senator. He was educated in the liberal Arts, though principally addicted to the Study of Ora-

tory

tory and Eloquence, wherein he made ſuch Improvement that he publicly taught Rhethorick at CARTHAGE with great Applauſe, and where he lived in great Splendor and Plenty, never going abroad but he was thronged with Clients and Followers. He continued a Gentile or Heathen till he grew into Years, and was then converted to Chriſtianity by the Arguments and Importunities of CÆCILIUS, a Preſbyter of CARTHAGE, whom he ever loved as a Friend and reverenced as a Father; and the other at his Death made him his Executor, and committed his Wife and Children to his whole Care and Tutorage, and ſo mutual was the Endearment between them, that CYPRIAN in Honour of him took up the Title of CÆCILIUS. He lived a ſtrict and temperate Life, and ſold the greateſt Part of his Eſtate, diſtributing the Money to the Neceſſities of the Poor, ſo that he became almoſt a perfect Chriſtian before he had learnt the Rules of Chriſtianity.

Being at length fully inſtructed and confirmed in the true Faith, he was baptized, and ſoon after advanced to be a Preſbyter, wherein he behaved himſelf with ſo much Piety and Prudence, that DOMATUS the Biſhop of CARTHAGE being dead, both the Paſtors and People caſt their Eyes upon CYPRIAN; who judging himſelf unfit and unworthy for ſo great a Charge, withdrew into a private Place in his Houſe, and would not be ſeen; but his declining it did Occaſion the People to be

be more earneſt in their Deſires and Expreſſions, ſo that his Doors were immediately crowded, and all Paſſages for his Eſcape blockt up; who thereupon attempted to eſcape out of the Window; but finding it in vain, he unwillingly yielded; the People in the mean Time waiting Impatiently between Hope and Fear, till ſeeing him come forth, they received him with Univerſal Joy and Satisfaction. His Entrance upon his Charge was calm and peaceable, but it was not long before a Storm overtook him, and he was publicly preſcribed by the Name of Cæcilius Cyprian, Biſhop of the Christians, and every Man was commanded not to hide or conceal his Good. And not ſatisfied therewith they frequently called out, that he might be thrown to the Lions. So that being warned by a Divine Admonition and Command from God, he withdrew himſelf, hoping that by his Abſence their Fury and Malice would abate During his Receſs, though abſent in Body, he was preſent in Spirit by pious Councils, grave Admonitions, frequent Reproofs, earneſt Exhortations, and eſpecially by hearty Prayers to Heaven for the Welfare and Proſperity of the Church. He had a great Fore-knowledge of future Events, and a bloody Perſecution being raiſed againſt the Church of Christ in Africa, he in one of his Epiſtles declares the true Cauſe thereof as follows:

'We

'We muſt needs acknowledge and confeſs,' ſaith he, 'that this violent Perſecution and Calamity which hath deſtroyed moſt of our Churches, and doth daily conſume them, ariſeth chiefly from our own Impiety, whilſt we walk not in the Ways of God, nor obſerve the Precepts which he hath left unto us for our Inſtruction. Our Lord Christ performed the Will of his Father in all Points, but we do not obſerve the Will of our Lord; our Minds and Studies being wholly intent upon the Riches and Vanities of this World. We are full of Pride, Emulation, and Diſſention, and void of that Simplicity and Innocency which becomes the Diſciples of the Bleſſed Jesus. We renounce the World of Words only, but not in Deeds, every Man pleaſing himſelf, without any regard how he diſpleaſes others. For this Cauſe we are juſtly ſcourged; for what Stripes do we not deſerve, when even thoſe Confeſſors themſelves who formerly endured the Trial of their Faith, and ought to be an Example in well doing, are ſo carnal and careleſs in their Converſation? For their ſakes therefore, who with boaſting Words, Glory in their former Confeſſion and Sufferings are theſe Calamities come upon us; whereby we ſhall not eaſily obtain an eternal Crown, unleſs God in his Mercy be more Gracious to us. Theſe Things we juſtly ſuffer for our Iniquities and Deſerts, of which the Almighty hath forewarned us, where he ſaith, If they ſhall forſake my Law, and not Walk in my Judgments: If they

they ſhall profane my Ordinances, and will not obey my Precepts, I will viſit their Iniquity with the Rod, and their Tranſgreſſions with Stripes; theſe Rods and Stripes we juſtly feel, who neither pleaſe God with our doings; nor Repent of the Evil of our Ways. Wherefore let us humble ourſelves, and beg his Favour from the Bottom of our Hearts, and with our whole Souls let us entreat him to ſhew us Mercy, who hath promiſed that he will never utterly take away his loving Kindneſs from thoſe who with penitent Minds calls upon him for Forgiveneſs. Let us aſk and we ſhall obtain; and though we be delayed, yet ſeeing we have grievouſly offended him let us continue to call upon him, for he hath promiſed that to them which call, it ſhall be opened. Let us, therefore, perſevere in calling upon him with Prayers, Sighs, and Tears, and we ſhall at Length be ſure to receive a gracious Anſwer.

CYPRIAN having thus deſcribed the Cauſes of the Perſecution, he mentions a Viſion, wherein it was ſhewed him what ſhould happen. The Viſion was this: He ſaw an aged Father and a Young Man ſitting at his Right Hand with a ſorrowful Countenance, and his Hand on his Breaſt. On the other Side ſat a Perſon with a Net in his Hand, wherewith he threatened to catch the People that ſtood by, and as CYPRIAN was Marvelling at it, he heard a Voice ſaying, 'The Young

Man whom thou ſeeſt ſit on the Right Hand is ſad and penſive, becauſe his Precepts are obſerved; but he on the Left Hand danceth and is Merry, becauſe Occaſion is given him to obtain Power from the ancient Father to afflict Men.'

This Viſion was ſeen ſome Years before the Perſecution happened, and predicted that the Sins of the Chriſtians were the Cauſe why Satan was allowed ſuch Power, and with his Net of Deſtruction deſtroyed ſo many Chriſtian Men. 'In this Viſion,' ſaith he, God out of his tender Goodneſs and Mercy hath vouchſafed to reveal theſe Things to the leaſt of his ſinful and unworthy Servants, telling me, that I ſhould be Quiet and of good Comfort, for Peace will come, although it be delayed a while for the Sake of ſome who yet remain to be proved and tried. He had likewiſe another Viſion, wherein he was admoniſhed to Uſe a ſpare Diet, leſt his Mind ſhould be withdrawn from Heavenly Meditations, and drawn with Wordly Allurements, and be thereby the leſs diſpoſed to Prayer and Spiritual Exerciſes.

And becauſe the Chriſtians were charged by the Heathens as the Abettors of all Public Calamities, he tells them, 'That Jesus Christ had long before propheſied, that toward the End of the World there ſhould be Famine, War, and Peſtilence, which was rather

rather to be imputed to their impious Idolatry and Contempt of the True God, than to the Chriſtians; which Evils are increaſed by the Wickedneſs of Men. For Famine is occaſioned more by the Avarice of Men, than by the Drought of the Air; But the particular and ſpecial Cauſe thereof proceeds from the ſhedding ſo much innocent Chriſtian Blood. And whereas the Chriſtians are condemned for not Worſhipping their Idols, it is becauſe they are fully aſſured that they are no True Gods, but Images of wicked and lewd Kings, who could neither ſave themſelves from Death, nor ſuch as worſhipped and truſted in them from eternal Puniſhment.

In the mean while the Perſecution under the Emperor Decius raged with uncontrouled Fury in the African Provinces, and eſpecially at Carthage, concerning which Cyprian every where gives large and ſad Accounts, relating, that they were ſcourged and beaten, racked and roaſted, and their Fleſh pulled off with burning Pinchers, were beheaded, thruſt through with Swords, more Inſtruments of Torture being applied to one Man at once than there were Limbs and Members in his Body. They were robbed, plundered, thrown to Wild Beaſts, and burnt at the Stake. And many who deſired to be diſpatched were purpoſely kept upon the Rack, that their Pains might be lingering, and they might die by Peace-meal. All which did

but

but render their Faith and Patience more Illuſtrious whereby they tired out their Tormentors, and ſmiled at the ſharpeſt Engines of Execution, and at the buſy Officers who were racking in their Wounds; And when their Fleſh was wearied, their Faith was unconquerable, and made them more earneſtly long for Heaven; while the common People beheld with Admiration thoſe Heavenly Conflicts, and ſtood aſtoniſhed to hear the Servants of CHRIST in the midſt of all their Tortures, with an unſhaken Mind, making a free and bold Confeſſion of their LORD and MASTER JESUS CHRIST, though deſtitute of any external Succour, being armed with a Divine Power, and defending themſelves with the Shield of Faith.

About this Time happened that dreadful Plague which ſo much afflicted the ROMAN Empire, wherein CARTHAGE had a deep Share, vaſt Multitudes were ſwept away every Day, and the Meſſenger of Death called at every Door; the Streets were filled with dead Carcaſes, which ſeemed to implore the Charity of the Living to bury them, as that which themſelves might need. But alas! every one trembled and ſhifted for themſelves, deſerting and flying from their deareſt Friends, and neareſt Relations. In this calamitous Seaſon, St. CYPRIAN calls the Chriſtians together, and exhorts them to Mercy and Charity, as that which the Holy Scripture tells us is highly pleaſing to God, and

and the only Way to pacify and turn away his Wrath from them: That they ſhould not only extend their Charity to their own Party, but that the Way to be perfect, and to be Chriſtians indeed, was to do ſomething more than Heathens and Publicans; and to overcome Evil with Good; and, according to our SAVIOUR's Advice, to love our Enemies, and pray for the Happineſs of thoſe that Perſecute us.

The Chriſtians being perſuaded by ſuch moving Arguments, preſently gave their Neighbours and others in Diſtreſs their utmoſt Aſſiſtance, according to every one's Rank and Quality, thoſe who were Rich contributing to their Neceſſities, and others who by Reaſon of their Poverty could beſtow nothing, perſonally laboured in the common Calamity. Indeed, every one was ambitious to engage under the Conduct of ſo good a Biſhop; and by this large and abundant Charity, great Advantage redounded not only to thoſe who were of the Houſhold of Faith, but univerſally to all.

At which Time St. CYPRIAN penned his excellent Diſcourſe concerning Morality, wherein he ſo eloquently teaches a Chriſtian to Triumph over the Fears of Death, and how little Reaſon there is exceſſively to mourn for their Friends and Relations that are taken from

from us. This terrible Peſtilence, with the Way wherewith the Empire was generally over-run, the Heathens charged upon the Chriſtian Religion, as if their Gods were enraged thereat. But CYPRIAN in a Diſcourſe to DEMETRIAN the Proconſul, vindicates Chriſtianity from this Scandal, and demonſtrates that their barbarous and unreaſonable Fury againſt the Chriſtians, had provoked the Creator of all Men againſt them, as a juſt Puniſhment of their Folly and Madneſs, in perſecuting the Profeſſion of a Religion which was ſo near to Heaven.

In the Year 257. ASPASIUS PANTENUS the Proconſul of AFRICA, ſent for CYPRIAN before him, and told him, That he had lately received Orders from the Emperors, who at that Time were GALIENUS and VALERIANUS, commanding all thoſe that were of a Foreign Religion to worſhip the Gods according to the ROMAN Ceremonies: CYPRIAN anſwered, I am a Chriſtian and a Biſhop, I acknowledge no other Gods but only the true GOD, that made Heaven and Earth, and all Things therein. This is he whom we Chriſtians ſerve, to whom we pray Day and Night, for ourſelves, and for all Men, and for the Proſperity and Happineſs of the Emperors. And is this then thy Reſolution, ſaid the Proconſul? That Reſolution, replied the Martyr, which is founded in God, can never be altered. He then told him, That he was to ſearch for Preſbyters as

well

well as Biſhops, requiring him to diſcover them; CYPRIAN replied, According to your own Laws, we are not obliged to be Informers. The Proconſul added, That he was commanded to prohibit all private Aſſemblies, and to puniſh with Death all thoſe that frequented them: The good Man told him, He might do what he thought fit; and the Proconſul finding him immovable, commanded him to be baniſhed to a little City about the LYBIAN Sea, near PENTAPOLIS, a pleaſant Place, and where he was viſited and furniſhed with all Conveniencies by the Chriſtians reſiding thereabouts.

The firſt Day of his coming hither, he in an Heavenly Viſion was forewarned of his approaching Martyrdom, whereof he gives this Account. 'There appeared to him as he was going to reſt, a young Man of a very large Stature, that ſeemed to lead him to the Tribunal, and preſent him to the Conſul then ſitting upon the Bench, who looking upon him, began to write ſomething in a Book, which the young Man looking over his Shoulder read, but not daring to ſpeak, intimated by Signs what it was; for extending his Hand at length, he made a croſs Stroke over it with the other, by which CYPRIAN gueſſed that he ſhould be Beheaded. Whereupon he was importunate with the Proconſul for one Day's reprieve to ſettle his Affairs, and by the pleaſant Countenance of the Judges,

Judges, and the Signs made by the young Man of what the Conſul was noting in his Book, ſeemed to be granted. And this happened accordingly, both as to Manner and Time of his Martyrdom that very Day Twelve-month, wherein he had his Viſion, proving to be the Period of his Life.

During his Confinement in this Place, he wrote ſeveral Letters to the Martyrs in Priſon, encouraging them to continue faithful to the Death, that ſo they might obtain a Crown of Glory. Here he had Notice that the Perſecution became more violent, the Emperor VALERIAN, having ſent Order to the Senate, that all Chriſtian Biſhops, Preſbyters and Deacons ſhould be put to Death without Delay; the Senators and all People of Rank and Quality ſhould be deprived of their Honours and Preferments, forfeit their Eſtates, and if they perſiſted in their Religion, ſhould be put to Death, and the Matrons to have their Goods Confiſcated, and be baniſhed. XYSTUS and QUARTUS had already ſuffered Martyrdom, in the Burying-place where their Aſſemblies were held; and the Governors of the City put to Death all they could meet with. Theſe uncomfortable Tidings gave CYPRIAN occaſion to prepare for his own Death, which he waited and wiſhed for every Day; and when ſome great Men of his Acquaintance perſuaded him to withdraw to a Place of Safety which they would provide for him, he refuſed it; though

though when he had News that the Officers were coming for him to carry him to UTICA, he by the Advice of his Friends ſlipt aſide, being unwilling to ſuffer any where but in CARTHAGE, where he had governed his Church, and by that eminent Confeſſion to edify and encourage the Flock committed to him; as he tells the People of his Charge, whom he adviſed to Peace and Unity among themſelves, in his firſt Letter to them, and not to offer themſelves to the Gentiles, but if any were apprehended to be courageous in Defence of the Truth, and freely confeſs themſelves to be Chriſtians, which he did not doubt but GOD would enable them to do.

The new Proconſul GALERIUS MAXIMUS being returned to CARTHAGE, CYPRIAN, who reſolved to conceal himſelf no longer, came home, and took up his Reſidence in his own Garden; the Officers had no ſooner Notice thereof, but they preſently came and ſeized him, and putting him into a Chariot carried him to the Proconſul, who commanded him to be kept till next Day in one of the Officers Houſes; the People hearing of his Return and Apprehenſion, came in great Numbers about the Houſe, where they continued all Night. The next Morning he was led to the Proconſul's Palace, who looking upon him ſaid, 'Art thou THASCIUS CYPRIANUS, who haſt been Biſhop and Father to Men of impious Minds. The Sacred Emperor

commands thee to do Sacrifice. Be well adviſed, and do not throw away thy Life.' The bleſſed Martyr replied, 'I am CYPRIAN, I am a Chriſtian, and I cannot Sacrifice to the Gods; do as thou art commanded; as for me in ſo juſt a Cauſe, there needs no Conſultation.' The Proconſul was enraged at his reſolute Conſtancy, and ſaid, 'Long haſt thou continued in this Sacrilegious Humour, and haſt ſeduced great Numbers into the ſame wicked Conſpiracy, and haſt ſhewn thyſelf an Enemy to the Gods of the ROMAN Empire; one whom the Pious and Religious Emperors could never reduce to the Obſervance of their Holy Rites; thou therefore being found to be the Author and Ringleader of ſo heinous a Crime, ſhalt be made an Example to thoſe whom thou haſt ſeduced into ſo great a Wickedneſs.' Whereupon he read his Sentence out of a Table Book, 'I command that THASCIUS CYPRIAN ſhall be beheaded.' To which the Martyr only anſwered, 'I heartily Thank Almighty GOD, who is pleaſed to ſet me free from the Chains of the Body.

He was then led away from the Judgment Seat with a ſtrong Guard of Soldiers, great Multitudes of People crowding after, the Chriſtians weeping and mourning, and crying out, 'Let us alſo be beheaded with him.' Coming to the Place of Execution, which was a large Field, he began to ſtrip himſelf, firſt putting off

off his Cloak, which he folded up and laid at his Feet, and falling upon his Knees, recommended his Soul to God in Prayer, and then ſtanding in nothing but a Linen Veſtment, he ordered that the Executioner ſhould have about ſix Pounds given him, and the Brethren ſpreading Linen Cloths under him to preſerve his Blood from being Spilt on the Ground; he covered his Eyes with his own Hands, and the Headſman did his Office. His Body was buried by the Chriſtians the ſame Night with great Solemnity. He ſuffered in the Year of Christ 258. Valerianus and Galienus V. being Emperors of Rome.

He was undaunted in Time of Perſecution; ſo that neither the Perſuaſions of his Wife, nor the Frowns of the World, nor the Malice of his Adverſaries could Affright him. He never ſent away this Widow empty Handed; he was Eyes to the Blind, Legs to the Lame, and a Covering to the Naked. He called Cæcilius, who converted him, 'The Father of his Chriſtian Life.' It was difficult to diſtinguiſh, whether he was more loved or feared.

His uſual Sayings were; 'Let not that ſleep in thy Treaſury which may be profitable to the Poor. Two Things never grow old in Man, the Heart ever imagining new Cogitations, and the Tongue uttering the vain Conceptions of the Heart. That which a Man

muſt of Neceſſity part with ſome Time or other, it is Wiſdom for him to Diſtribute ſo, that God may everlaſtingly Reward him. Women that take a pride in being clothed in Silk and Purple, cannot eaſily put on the Lord JESUS CHRIST. They who Delight to paint in this World, and alter themſelves from what God hath created them, may juſtly Fear that at the Reſurrection their Creator will not know them. He that gives an Alms to the Poor, offers a ſweet ſmelling Sacrifice to God. All preſent Evils are to be endured for the Hope of good Things to come. To command Virtue in Words, and to contradict it in Deeds, is nothing worth. There are Twelve Abſurdities in the Life of Man; A Wiſe Man without good Works; an Old Man without Religion; a Young Man without Obedience; a Rich Man without Charity; a Woman without Modeſty; a Guide without Virtue; a Poor Man that is Proud; a Prince that is Unjuſt; a Biſhop that is Negligent; People without Diſcipline; and Subjects without Law.

He was highly honoured while he lived, not only by Men, conſulted and applied to in all weighty Caſes by foreign Churches, but by frequent Viſions and divine Conſultations (as he was wont to call them) whereby he was immediately warned and directed in all important Affairs and Exigencies of the Church. After his Death his Memory was had in great Veneration, the People

People of CARTHAGE erecting two eminent Churches to it, one in the Place of his Martyrdom, the other in the MAPPALIAN Way, where he was buried. The former was ſtiled MENSA CYPRIANA, CYPRIAN's Table, becauſe there he had been offered up a Sacrifice acceptable unto GOD. And here they had their Anniverſary Commemorations of him.

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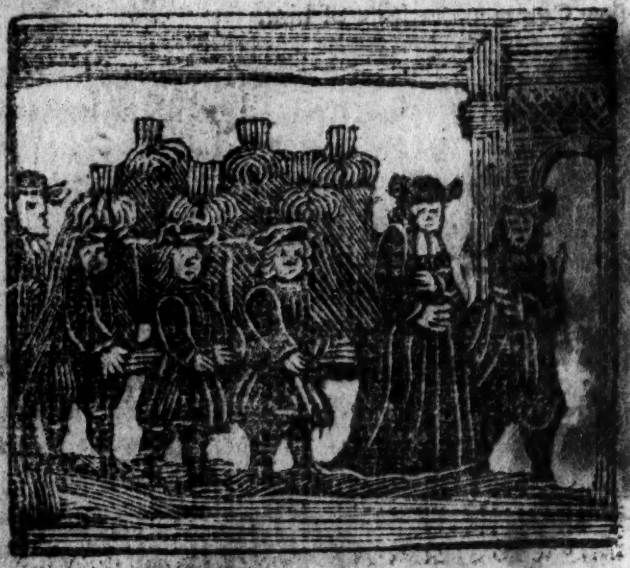
The

The LIFE of ST. GREGORY, Bishop of NEOCÆSAREA, who was solemnly Buried there.



ST. GREGORY, called originally THEODORUS, was born at NEOCÆSAREA, the principal City of CAPPADOCIA, situate upon the River LYCUS. His Father was a Zealot for the Gentile Religion, wherein he carefully educated him, and in other Heathen Learn-

Learning; who dying when his Son was about fourteen Years old, the Young Man then took the greater Liberty to inquire into Things, and perceive the Vanity of that Religion wherein he had been brought up, which soon inclined him towards Christianity, though his Mother took care to complete his Breeding, by placing him and his Brother ATHENODORUS, under Masters of Rhetoric and Eloquence, who likewise perswaded him to study the ROMAN Laws. After this, he travelled to ALEXANDRIA, and entered himself in the PLATONICK School lately erected there, where by the defeness of his Studies, and his Sobriety and Strictness of Life, he visibly reproached the Debaucheries of his Fellow-Students; who meditating Revenge, hired a common Strumpet to come to him while he was engaged in a serious Discourse with some learned Friends charging him with committing Lewdness with her, and of Cheating her of the Reward of their criminal Embraces. The Company being satisfied of his Innocence, were enraged at the Woman's Imprudence, but GREGORY disregarding the Affront, desired a Friend to give her the Money she asked, that they might be no longer interrupted in their Discourses; which she had no sooner received, but she fell into raving Fits, Roaring out Horribly, throwing herself on the Ground, tearing her Hair, distorting her Eyes, and foaming at the Mouth; nor could she be freed from this Rude Treatment of the Dæmon, till he whom she had

wronged

wronged had forgiven, and prayed to Almighty God for her.

Departing from ALEXANDRIA, he came to CÆSAREA in PALESTINE, where ORIGEN had opened a School, under whom he was Taught Logic, Phyſic, and other Sciences; but above all, his Maſter endeavoured to ſettle him in the firm Belief and Perſuation of Chriſtianity, wherein he had before ſome inſight, and to ground him in the Knowledge of the Holy Scriptures, as the beſt Syſtem of true Wiſdom and Philoſophy. Five Years he continued ORIGEN's Diſciple, and was then recalled into his own Country; and at taking his Leave he made an Oration before his Maſter in a numerous Auditory, wherein, as he gives ORIGEN his juſt Commendation, ſo he particularly bleſſes God for the happy Advantages of his Inſtructions, and whoſe Providence had conducted him to ſo good a Maſter. At his Return, all Mens Eyes were upon him, expecting to reap ſome Fruits of all his Studies in public Meetings; and the Wiſe and Great Men of the City importuned him to reſide among them, and by his excellent Precepts and Rules to reform and direct the Manners of Man. But he being modeſt, and diffident of his own Abilities, and fearing leſt by a great Concourſe and Applauſe he might be puffed up with Pride and Vain-glory, reſiſted all their Addreſſes, and withdrew himſelf into the Wilderneſs, where he reſigned up himſelf

to

to Solitude and Contemplation, converſing with God and his own Mind, and admiring the admirable Works of the Great Creator of the World.

The City of NEOCÆSAREA was large and populous, but wretchedly overgrown with Idolatry and Superſtition, ſo that it ſeemed the Place where Satan's Seat was and where Chriſtianity had ſcarce been heard of, to the great Grief of all good Men, who were very deſirous that the true Faith ſhould be planted among them. And PHÆDIMAS, Biſhop of AMASEA, a neighbouring City in that Province, a Man of a Prophetick Spirit, having an Account of GREGORY, as one whoſe Parts and Piety rendered him a Perſon fit to be a Guide of Souls, notwithſtanding his want of Years, reſolved if poſſible to engage him in that good Work; of which GREGORY having Intimation, he retired from one Deſart and Solitary Shelter to another, ſo that the Biſhop by all his Art and Induſtry could not find him out, who uſed his utmoſt Care to conceal himſelf. At length he addreſſed himſelf to Heaven in earneſt and fervent Prayer, beſeeching the Almighty to incline his Heart to accept of this Province, which might be ſo much for the Glory of GOD, and the Advantage of the Souls of Men. So that GREGORY was at length willing to comply, and was conſtituted Biſhop of that Place; which being wholly ſubject to the Worſhip of Demons and Diabolical Rites, there not being above ſeventeen

Chriſtians in thoſe Parts, he muſt be obliged to found a Church before he could govern it. However he applied himſelf induſtriouſly to the Charge committed to him, wherein he was extreamly advantaged to a Power of working Miracles (ſo much talked of among the Ancients) that was beſtowed upon him; of which we have this Account:

As he was returning Home from the Wilderneſs, being benighted, and overtaken with a Storm, he with his Company turned aſide to ſhelter themſelves in an Heathen Temple, famous for Oracles and Divinations, where they ſpent the Night in Prayers to God. The Gentile Prieſt came early in the Morning to offer up his uſual Devotions to the Demons of that Place; who it ſeems had informed him that they muſt hereafter abandon it, by reaſon of him that lodged there; ſo that the Invocations and Sacrifices which he made were all ineffectual; whereupon he was inraged againſt St. GREGORY, and threatened to complain of him to the Magiſtrates and Emperor: But when he ſaw him diſregard all his Menaces, and that he had a Power of commanding Demons in and out at Pleaſure, his Fury was turned into Admiration, and he entreated the Biſhop, as a further Evidence of the Divine Authority which attended him, to bring the Demons back again for once into the Temple. To ſatisfy whom, he is ſaid to have writ theſe Words in a Scrip of Paper, Gregory to Satan, Enter;

Enter; which being laid on the Altar, and the uſual Oblation made, the Demons appeared again as they were wont; whereby the Prieſt was plainly convinced that St. GREGORY acted by an Authority ſuperior to all Infernal Powers; and being convinced by him of the Truth of the Chriſtian Doctrine, he reſolved to accompany him, forſaking his Houſe, Friends, and Relations, and reſigning himſelf up to the Inſtructions of his Divine Wiſdom and Philoſophy.

The People of NEOCÆSAREA having an Account of the ſtrange and miraculous Actions of St. GREGORY, went out of the City in great Multitudes to meet him; who being unconcerned at their Applauſe, paſſed directly through the midſt of the Crowds, without caſting his Eye upon one ſide or the other, and being invited by MUSONIUS, a Perſon of great Eſteem and Power in the City, who intreated him to Honour his Houſe with his Preſence, he took up his Lodging there. And that very Day he fell to Preaching with ſuch Succeſs that before Night he had converted a little Church to the true Faith, in that Idolatrous and Prophane Place wherein his Lot was fallen. Early the next Morning the Doors were crouded with Perſons of all Qualities and Ages, whoſe Infirmities and Diſtempers he cured, working two Cures upon them at once, healing both Soul and Body; and baniſhing Dæmons out of thoſe that were poſſeſt. Men greedily embracing that Religion,

Religion, of whoſe Divinity and Power, they themſelves were Eye-witneſſes, and heard nothing reported, but what was verified by the Teſtimony of their Senſes.

Having thus gathered a numerous Congregation, he then took Care to erect a Church, where they might aſſemble for the public Exerciſe of their Devotions, which by the charitable Contributions of ſome, and the induſtrious Labour of others, was begun and finiſhed in a little Time. And it ſeems to have been founded upon a firmer Baſis than other Buildings were, for notwithſtanding the violent Storm of DIOCLESIAN's Time, who commanded all the Chriſtian Churches to be demoliſhed, and the Earthquake which happened in that Country, and ruined moſt of the Houſes thereabouts, this Church alone remained entire, and not a Stone of it was ſhaken to the Ground.

Another memorable Paſſage is reported by GREGORY NISSEN, which prepared the Way for the Converſion of the People in this Place. There was a public Feſtival ſolemnized to the Honour of one of the Gods of that Country; whereto the Inhabitants of NEOCÆSAREA, and the neighbouring Parts, reſorted in great Numbers, ſo that the Theatre was ſoon full, and the Crowd and Noiſe ſo great and confuſed, that the uſual Ceremonies and Shows could not be performed. Hereupon

upon the People universally cried out to the Demon, Jupiter, we beseech thee make us room So GREGORY being informed of this, sent them Word, That their Prayer would be granted, and that more Room would be quickly made them than they desired. Immediately a terrible Plague broke out among them, which turned their Music into Weeping, and filled all Places with dying Groans; People being sick and dead in a few Moments. The Temples to which they fled in hopes of Cure, were filled with dead Carcases; the Fountains and Ditches, whither the infected came to quench their Thirst, were stopped up with the Multitudes that fell into them. The People understanding that this Calamity proceeded from their foolish calling upon the Devil, they intreated him to intercede with his GOD, who they believed to be a more powerful Being, in their Behalf. He consented thereto, the Pestilence abated, and the People generally deserted their Idolatrous Worship, and took Sanctuary in Christianity, as the securest Refuge in Time of Danger.

The Reputation of his Wisdom, and his mighty Miracles, occasioned the People to have much Veneration for him; so that they judged whatever he said or did, to proceed from a Divine Power. Yea, even in civil Causes, his Sentence was accounted more just and impartial than any other Decision whatsoever. It happened two Brothers were at Law about a Lake, both challenging

challenging it to belong to the Inheritance which their Father left them; the Determination thereof was left to him, who endeavoured peaceably to accommodate the Difference between them, but in vain; for the young Men grew angry, and appointed a Day to try their Title by Arms, summoning their Tenants to appear in their Behalf: To prevent which, the charitable Bishop went the Evening before to the Place, where he continued all Night in Prayers to Heaven, to prevent the impending Mischief; and the next Day the Lake was turned into dry Ground, and thereby the Contension between them ceased; the Remains of this Lake being visible many Ages after.

Gregory Nissen also reports, That this Holy Man miraculously restrained the Violence of the Lycus, which running violently down the Mountains of Armenia overflowed the Champaign Country, to the irreparable Damage of the Inhabitants, and oft-times to the loss of their Lives; who thereupon applied themselves to St. Gregory, beseeching him to use his Interest with the Almighty, who alone rules the raging of the Sea, that a Stop might be put to it. He goes along with him to the Place, and addresses his Supplications to them who has set a Bound to the Waters, that they may not pass over, nor turn again to cover the Earth: And thrusting his Staff down into the raging Stream; and it is related, that ever after the River

River kept within the Banks, and his Staff grew up into a large ſpreading Tree, and was ſhewed to Travellers, together with an Account of it in this Author's Days.

He alſo adds a third: That St. GREGORY in his return from CUMANA, whither he had been invited and importuned both by the Magiſtrates to come, and conſtituted a fit Perſon to be Biſhop of that City, he was eſpied by two Jews, who knowing his charitable Temper, either out of Covetouſneſs or deſigning to abuſe him, agreed to put a Trick upon him; to which End one of them lays himſelf down on the Ground, pretending he was dead; the other ſeems to deplore the miſerable Fate of his Companion, and begs of the good Biſhop that paſſed by to give him ſomething towards his Funeral, who taking off his Coat he had on, he threw it upon him and went away. He was no ſooner out of his Sight, but this Deceiver came laughing to his Fellow, and bid him riſe, that they might make themſelves merry with the Cheat they had put upon the Religious Man; he called, pulled, and kicked him, but all in vain, this comical Humour concluding in a Tragedy, the Man being dead indeed; it being ſuppoſed that he expired at that very Moment the Garment was thrown upon him, which now really ſerved for what the Biſhop intended it, as a Covering to his Burial.

Theſe

These Miracles are reported by Persons of undoubted Credit and Integrity, especially St. BASIL, and his Brother GREGORY, both wise and good Men, who lived within less than an hundred Years after our GREGORY; and which is more considerable, their aged Grandmother MACRINA, who taught them in their Youth, and took Care of their Education, was in her younger Years Scholar and Auditor of him, and no doubt they received the most material Passages of his Life and Miracles from her, who was an Eye-witness of them, and perfectly remembered them; of which they gave a plain and naked Relation, without any Flourishes of Rhetorick, lest Men of incredulous Minds should disbelieve them, and count all Fables which are above their Apprehensions.

In the faithful and successful Management of his Office he continued quietly, till about the Year 250, when the Emperor DECIUS raised a most violent Persecution against the Christians; upon no other Motive or Provocation, but because he saw Christianity prevail so much, and Peganism decline: Whereupon new Methods of Cruelty, and Instruments of Torment were diabolically invented by the Heathen Governors and Magistrates; the very Apprehension whereof is dreadful and amazing to Human Nature. Swords and Axes, wild Beasts, Serpents, Fire, Iron Chairs made red hot, and innumerable other Tortures are daily found out to punish

puniſh and put to Death innocent Chriſtians; yea, ſo unnatural were Mankind grown to each other, that every one was afraid of his neareſt Relation; the Father not conſulting the Safety of the Child; nor the Child regarding his Duty to his Parents: The Gentile Son betraying his Chriſtian Father, and the Infidel Father accuſing his Son for embracing Chriſtianity; and a Brother accounting it Piety to violate the Laws of Nature in the Cauſe of Religion, and to condemn his own Brother becauſe he was a Chriſtian. No Regard being paid to Age, Sex, Virtue or Merit, but as in a City ſtormed by a proud and potent Conqueror, every Thing was expoſed without Mercy to the Rage and Rudeneſs of a Barbarous and Inhuman Enemy.

St. Gregory being ſenſible of the calamitous State of the preſent Time, and how few of his new Converts would bear up againſt this furious Storm, he adviſed them timely to withdraw, telling them it was better to fly and ſave their Souls, than to hazard their falling from the Faith; and gave them Example by retreating himſelf out of Danger into a Deſart Mountain, accompanied only with the Gentile Prieſt whom he had converted. And it was but Time he ſhould retire, the Enemy chiefly aiming at him as the Head of the Party; and being informed where he lay concealed, they came in vaſt Numbers to find him out; ſome beſetting

ſetting the Mountain at the Foot, and others going up, ſearched every Place till they came very near him; whereupon they both preſently fell to Prayer, with a firm Confidence of Divine Protection. The Perſecutors ſearched every Buſh, Shrub, and Corner, but found nothing; and when the Informer deſcribed the very Place where they lay; they affirmed they ſaw nothing but a Couple of Trees a little Diſtant from each other. The Company being gone, the Informer ſtaid behind, and went directly to the Place, where finding them at their Devotions, and concluding their Eſcape to be the immediate Effect of a Divine Preſervation (God having blinded their Eyes that they ſhould not ſee them) he fell down at the Biſhop's Feet, gave up himſelf to be a Chriſtian, and a Companion of his Solitudes and Dangers.

A little before his Death, being ſenſible that his Diſſolution drew nigh, he ſent up and down the City and Neighbourhood to make a ſtrict Enquiry whether there were any that had not embraced the Chriſtian Faith; and being told there were but ſeventeen in all, he ſighed, and lifted up his Eyes to Heaven, appealing to God how much it troubled him, that any ſhould be yet without the Knowledge of the True Religion; but he likewiſe bleſſed the Almighty, that whereas at his firſt coming hither, he found but ſeventeen Chriſtians, he ſhould now leave but ſeventeen Idolaters. After which, having

having heartily prayed for the Converſion of Infidels, and the Confirmation and Edification of thoſe that were turned to GOD, he calmly and peaceably reſigned up his Soul into the Hands of his Heavenly Creator in the midſt of his Friends and Diſciples, by whom he was honourably buried in the Church, which he himſelf had erected at NEOCÆSAREA. He is ſuppoſed to have departed this Life in the Reign of the Emperor DIOCLESIAN, about the Year of our LORD 265.

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The LIFE of St. DENNIS, Biſhop of Alexandria, who was baniſhed into a Wilderneſs in Lybia.

ST. Dennis was in all probability born at Alexandria, where his Father ſeems to be a Perſon of conſiderable Quality, and to have lived in ſome Splendor: He was bred in the Gentile Religion, and converted

verted to the Truth by a Vision and Voice that ſpoke to him, as he himſelf relates; and by diligent reading what Books came into his Hands, and an impartial Examination of the Things contained in them. After his youthful Studies, he put himſelf under the Conduct of the renowned ORIGEN, who was then Maſter of a famous School at ALEXANDRIA, where he became a Proficient in Philoſophy and Chriſtian Lectures, which were there Taught. In the Year 232, DEMETRIUS, Biſhop of ALEXANDRIA being dead, HERACLAS, one of ORIGEN's Scholars, and his Succeſſor to the Catechetick School, ſucceeded in his room, upon whoſe removal DENNIS, then Preſbyter of the Church, was advanced to his Place, wherein he acted with ſuch general Applauſe and Satisfaction, that upon the Death of HERACLAS, who was Biſhop fifteen or ſixteen Years, none was Thought ſo fit to be again his Succeſſor as DENNIS, and he was accordingly made Biſhop. The firſt Years of his Charge were calm and peaceable, till DECIUS ſucceeding in the Empire, fell to perſecuting the Chriſtians with the utmoſt Violence, whereof the Church of ALEXANDRIA had a heavy Portion.

Indeed the Perſecution began a Year before, while the Emperor PHILIP was alive, upon this Occaſion: A certain Gentile Prieſt or Poet, ſtirred up the People of ALEXANDRIA, who were naturally Zealous for their Superſtition, to revenge the Quarrel of their Gods. Whereupon

Whereupon the Multitude with uncontrouled Fury fell upon the Chriſtians, accounting the Barbarities toward them to be the only Inſtance of Piety to their Deities; and ſeizing upon an aged Man named METRAS, they would have obliged him to blaſpheme JESUS CHRIST; which he refuſing, they beat him with Clubs, pricked him in the Face and Eyes with ſharp Reeds, and afterwards leading him into the Suburbs, ſtoned him to Death. The next Day they laid Hands upon a Woman called QUINTA, and carried her to the Heathen Temple, who refuſing to worſhip the Idol, they dragged her upon the ſharp Stones through the Streets of the City by the Feet, daſhed her againſt the Pavement, ſcourged her with Whips, and at length murdered her.

APOLLONIA, an ancient Virgin, being apprehended, ſhe had all her Teeth daſhed out, and was threatened to be burnt alive, who deſiring her cruel Perſecutors to allow her a little Reſpite, ſhe of her own accord leaped chearfully into the Flames and was burned. The ROMISH Church celebrates the Death of this Martyr with the higheſt Veneration; extolling her for the Nobility of her Birth, the eminent Virtues and Piety of her Life, her Humility, Chaſtity, fervent Devotions, frequent Faſtings, &c.

Though we find not the leaſt mention of any of them

them in any ancient Writer: They ſay, that a Voice from Heaven told her, that ſhe was the SPOUSE OF CHRIST, and that GOD had granted her what ſhe aſked; they make her to be the Reliever of all that are troubled with the Teeth or Head-ach; and in ſeveral Prayers of their Church, they beſeech GOD, that by her Interceſſion, they may be cured of thoſe Pains. Nay, they addreſs their Prayers to her, That ſhe would intercede with the Almighty on their Behalf, and by her Paſſion obtain for them the Remiſſion of all their Sins, which by the Teeth and Mouth they had committed, by Gluttony and Evil-ſpeaking: And a great Number of Miracles are reported of her, but eſpecially, that of the vaſt Multiplication of her Teeth; for beſides great Numbers that are preſerved as Relicks in Foreign Churches, we are told, that our King EDWARD being afflicted with the Tooth-ach, commanded all Saint APOLLONIA's Teeth in the Kingdom ſhould be ſought out, and ſent him; which being done, there were ſo many brought in, that ſeveral great Tuns could not hold them; ſo that it ſeems ſhe had ample amends made for thoſe few Teeth which ſhe loſt at the Time of her Martyrdom.

The ALEXANDRIAN Perſecution increaſed daily, the Chriſtians Houſes being broken open and plundered, their Adverſaries burning what they could not carry away; and a Chriſtian could not ſtir abroad Night nor Day,

Day, but they presently cried out, Away with him to the Fire. And though while they quarrelled among themselves, the Christians had a little Breathing-time; yet when Decius had defeated and killed his Master Philip, and usurped the Empire, his bloody Edicts arrived at Alexandria, which enlivened the Heathens Rage and Cruelty; Persons of all Ages, Qualities and Professions being tortured and executed, with all Manner of Severity; and Multitudes flying into the Mountains and Woods, were famished with Hunger and Thirst, starved with Cold, weakened with Diseases, surprized by Thieves, and torn in Pieces with wild Beasts; and many fell into the Hands of the Arabs and Saracens, and were thereby reduced to a state of Slavery worse than Death itself. In this terrible Time of Trial, many revolted from the Faith, whilst others maintained it with an invincible Courage; and many that were Enemies embraced the same; of which we read the following Instance: A Person who was judged to be a Christian, and ready to renounce his Religion, being brought before the Tribunal, two of the Guards that waited at the Door, scoffed at him, and derided him with the utmost Scorn and Malice; but soon after came into the Court, and boldly declared themselves to be Christians, and ready to undergo all Torments for their Profession; at which the Judges were strangely surprized, and trembled. And Sentence being passed upon them, they went out of the Court, rejoicing in the Testimony

Teſtimony they were to give of their Faith, and that God would have ſo much Glory by their triumphant Execution.

During theſe Tragical Times, it pleaſed God to preſerve Dennis from Death, as a Perſon eminently uſeful in the Church, though he likewiſe bore a Part in the common Calamity; for Sabinus, the Preſect, having received the Emperor's Orders, he inſtantly diſpatched Frumentarius, a Military Serjeant, to apprehend him, who ſearched all Places where he thought he might conceal himſelf, but never came to his own Houſe, concluding he would not dare to ſtay at Home; and yet here he continued ſeveral Days expecting the coming of the Officers. At length being warned of God, he left his Houſe, attended with his Servants and ſome of the Brethren; but not long after fell into the Hands of the Soldiers, and having received his Sentence, was conducted to a little Town not far from Alexandria, there probably to be beheaded with leſs Noiſe and Clamour.

In the mean Time, Timotheus one of his Friends, knowing nothing of his being apprehended, came to the Houſe where he had been, and ſeeing a Guard of Soldiers ſtanding at the Door, haſtened away with much Amazement. A Country-man meeting him, and enquiring, why he made ſuch haſte; he gave him an im-

perfect Account of the Matter. This Man was going to a Marriage-supper, where they usually sat up all Night; and being come hither, acquainted the Company with what he had Heard; who being heated with Wine and Merry, they all ran out of Doors, and with great Shouting came to the Place where St. DENNIS was. The Guard hearing such a Noise and Confusion at that Time of Night, left their Prisoner, and ran away, whom the Rabble coming in, found in Bed: He supposing them to be Thieves, was reaching his Cloaths that lay by him to give them, but they commanded him to rise presently, and go along with them; upon which, he understanding what they came about, besought them to leave him, and depart; or at least to behead him; but they compelled him to rise, and when he had thrown himself upon the Ground, they began to drag him out by the Hands and Feet, but soon after left him, and turned to their Drunken Sports. After which CAIUS and FAUSTUS, PETER and PAUL, Presbyters, and his Fellow-Prisoners took him up, and leaving the Town, set him upon an Ass, and conveyed him into a desolate Wilderness in LYBIA.

After St. DENNIS had passed over the short Reign of GALLUS, DECIUS his Successor not taking warning by his Predecessor's Errors, stumbled at the same Stone; and when he found all Things quiet and peaceable, fell

fell to perſecuting of the Chriſtians, whoſe Prayers to the Almighty ſecured the Peace and Proſperity of the Empire; yet this was but a preparatory Storm in compariſon of that raiſed by VALERIAN, who was at firſt kinder to the Chriſtians than any of the former Emperors, ſo that his Family was full of pious and good Men: But being ſeduced and deluded by an Arch Magician of EGYPT, he was prevailed upon to perſecute them, when this Conjuror repreſented as Perſons who by wicked Charms hindered the Emperor's Proſperity, only becauſe they had Power over his Dæmons and Evil-Spirits, whom they uſually baniſhed only with the ſpeaking of a Word; and perſuaded him to maintain Sacrifice and Divinations by the Blood and Entrails of Men and Beaſts, with other Heathen Ceremonies, as the ready Way to make him happy: Whereupon Edicts were publiſhed every where againſt the Chriſtians, and they expoſed to the Rage of the Multitude.

St. DENNIS being returned from his Solitudes to ALEXANDRIA, he accompanied with ſome of the Clergy, addreſſed themſelves to ÆMILIAN, the Governor, who did not abſolutely forbid, but endeavoured to perſuade them to leave off that Way of Worſhip; preſuming others would quickly follow their Example. But they anſwered, It was better to obey GOD than Man, aſſuring him, they would worſhip none but the

True

True God, and would never renounce their Chriſtian Profeſſion.

The Governor told them, That the Roman Emperors were willing to ſhew them Kindneſs and Favour, provided they would adore the Gods that were Protectors of the Empire, and he hoped they would be more grateful than to refuſe it. The Biſhop replied, that every one worſhipped thoſe whom they thought to be Gods, but they adored and ſerved only one God, who is the Creator of the World, and who gave that Government to the Emperors; to whom they offered up Daily Prayers for the Happineſs of the Empire. The Governor inſiſted, That if he were a God, none hindered them from Worſhipping him, together with them who were truly Gods, they not being to Worſhip One God, but Gods. Dennis anſwered, We cannot Worſhip any other. I ſee, replied Æmilian, that you are a Company of fooliſh and ingrateful People, and not ſenſible of the Favour of our Lords the Emperors; wherefore you ſhall ſtay no longer in the City, but be ſent to Cephio in the Parts of Lybia; for thither, according to the Emperor's Commands, I reſolve to baniſh you; nor ſhall any of your Sect have leave to keep or frequent your Meetings, which if any dare to attempt, it ſhall be at his Peril; and he ſhall be puniſhed ſuitaby to his Crimes: Begone therefore to the Place allotted you.

This

This Sentence was put into Execution with ſuch Expedition, that DENNIS, though ſick, had not one Day allowed to recover himſelf, and provide for his Journey. He ſeemed a little concerned when he was informed, that the Place of his Baniſhment was deſtitute of the Society of good Men, and perpetually expoſed to the Ravages of Thieves and Robbers; but was ſomewhat comforted, when he was told, that it was near a great and populous City; though the Place to which he was aſſigned, was a rude and barren Tract of Land in the Deſarts of LYBIA. He was ſoon followed to this miſerable Region by great Numbers of Chriſtians from ALEXANDRIA, and other Parts of EGYPT. When he firſt arrived, he was aſſaulted by the barbarous Inhabitants with Showers of Stones, but in a ſhort Time he civilized their beſtial Manners, Converting them from Idolatry to the Chriſtian Faith, Preaching up and down thoſe wild and diſconſolate Parts, and turning the Wilderneſs into a Church. Neither could all the Threats of the Governor hinder the Chriſtians from Aſſembling at ALEXANDRIA, though their beloved Biſhop was taken from them, and though he proceeded with the utmoſt Rigour againſt all that were brought before him, killing great Numbers, tormenting others upon the Rack, loading others with Chains, and throwing them into filthy Dungeons. Under all which Afflictions GOD ſupported their Spirits, and animated others to ſupply them with Neceſſaries

while

while they were in Priſon, and to venture their Lives to inter the Bodies of the Martyrs.

VALERIAN the Emperor being taken Priſoner by the King of PERSIA in the Year 259, GALIENUS his Son ruled; who having obſerved, that while his Father favoured the Chriſtians, he was very ſucceſsful; but when he began to perſecute them the Divine Vengeance purſued him, he Thought it more prudent to ſuffer them to Exerciſe their Religion ſecurely, which he did by the following Edict.

'GALIENUS, Emperor, &c. To DENNIS, and the Reſt of the Biſhops. We have given Order, that our Indulgence ſhall be extended throughout the World; and that all Religious Places ſhall be freed from Force and Violence. Wherefore ye alſo may freely enjoy the Benefit of our Edict, ſo that no Man ſhall dare to vex or moleſt you, &c.

The like Orders he ſent to the other Biſhops, giving them the free leave of their COEMITERIA, where they buried their Dead, and held often Religious Aſſemblies. The good Biſhop was hardly ſettled at Home, when another Accident forced him to retire; for ÆMILIANUS the Præfect, partly by his own Ambition, and partly by an unhappy Accident, took upon him the Empire, the ROMAN Army in EGYPT joining with him both

both out of diſlike to GALIENUS, and Affection to ÆMILIAN, who was a briſk active Man. GALIENUS having Intelligence hereof, ordered THEODOTUS, his General, to march with an Army into thoſe Parts, who beſieged the City of ALEXANDRIA, and reduced it to great Extremity; there being likewiſe two Factions in the Town, and one declaring for GALIENUS, and the other for ÆMILIAN, ſo that there was no Commerce between them; and DENNIS having Occaſion to tranſact with his Friends by Letters, tells us, It was ſafer for a Man to travel from Eaſt to Weſt, than to paſs from one Part of ALEXANDRIA to another, ſo barbarous and inhuman were the Outrages committed there.

At length, GALIENUS's Party prevailed to let in THEODOTUS and his Army, who ſeized the Tyrant ÆMILIAN, and being ſent to the Emperor, he cauſed him to be ſtrangled in Priſon.

The Region of this lower World is ſtormy and tempeſtuous, and one Wave perpetually preſſes upon the neck of another. After this Perſecution was abated, a civil War, and cruel Famine ſucceeded; and no ſooner were they over, but a terrible Plague enſued, which over-run City and Country, and carried off what the Fury of the late Wars had left, there not having been known in any Age (ſaith the Hiſtorian) ſo great a Deſtruction of Mankind. This

Peſtilence

Peſtilence had continued ſome Years in divers Parts of the Empire, and now invaded ALEXANDRIA, mowing down both Chriſtians and Gentiles without exception, all Places being filled with dying-groans, and mourning for the Dead, for thoſe that were upon their Funeral-beds; it being ſomewhat like the great EGYPTIAN Plague, when there was a great Cry; for here was not an Houſe where there was not only one but many dead.

In this lamentable Time the Chriſtians out of their ſuper-abundant Charity, viſited and adminiſtered to their Brethren who were infected, willingly taking their Pains and Diſtempers upon them, and themſelves expiring with them. The Gentiles on the contrary, put off all Senſe of Humanity, and when any fell Sick, even their deareſt Friends and Relations, they abandoned them, left them half Dead in the High-ways, or threw them out as ſoon as they were Dead, dreading to fall under that Infection, which yet with their utmoſt Caution they could not avoid. About this Time ſeveral Hereſies were broached in the Church; upon which, a Synod was called at ANTIOCH, to which St. DENNIS was invited; but his Age and Infirmities rendered him incapable of taking ſo great a Journey; ſoon after which he died, in the eleventh Year of the Emperor GALIENUS, and of CHRIST 265. when he had been ſeventeen Years

Biſhop

229/230 missing

dle, a Swarm of Bees ſettled upon his Face, and fled away without hurting him; thereupon, his Father ſaid, If this Child live, he will be ſome great Man. In his Youth he went to ROME, and gained great Knowledge in the Liberal Sciences, and the Chriſtian Doctrine: he was very Eloquent, and of an obliging Temper; and going to MILAN, was made Lieutenant of that City. Soon after AUXENTIUS the Biſhop of that See, who was an ARIAN, died, and there was great Heats about electing another; the People being met together about chuſing one, a Tumult was raiſed, which AMBROSE, as he was Lieutenant of the City, and likewiſe a Conſul, going thither to appeaſe, his Preſence and Exhortation not only pacified the Rage of the giddy Multitude; but cauſed them with one Voice as it were, to nominate him for their Biſhop, hoping thereby that all Things would be reconciled, and all would embrace one Faith and Oppoſition. The Biſhops that were preſent, judging that the uniform Voice of the People, was the Voice of GOD, they without further Deliberation Baptized him (who was then but a Catechumeniſt, or Learner of the Chriſtian Doctrine) purpoſing to inſtil him in the Biſhoprick. AMBROSE was willingly Baptized, but earneſtly declined being a Biſhop; whereupon, they acquainted the Emperor VALENTINIAN II. with the Matter, who wondering at the unanimous Agreement of the People, looked upon it as the

Work

Work of Heaven; and ſignified to them that they ſhould obey the Will of God herein, and create Ambrose Biſhop, ſince the Almighty, rather than Men, had preferred him to this Dignity.

Ambrose being at length perſuaded to accept of this Office, the Face of Affairs was ſoon changed; the Citizens of Milan, who were before at Diſcord among themſelves, henceforth embraced Peace and Unity; whereupon the good Emperor returned Thanks to Heaven for this great Bleſſing, ſaying, I give thee humble Thanks, O Omnipotent God, and Saviour Jesus Christ, That whereas I had committed the Bodies of my Subjects to this Man, thou haſt alſo committed their Souls to his Care, and haſt thereby declared that my Opinion was juſt in appointing him to ſuch a Place. After this, St. Ambrose took upon him to acquaint the Emperor freely with the ill Adminiſtration of ſome of the Magiſtrates; at which he was ſo far from being offended, that he ſaid, I always thought thee to be an honeſt and ſincere Man, and was therefore ſo far from oppoſing thy Ordination to the Office thou art in, that I gave my free and full Conſent to it: Do thou therefore propound a Remedy out of God's Holy Word for regulating theſe Diſorders.

The good Emperor Valentinian dying, his Empreſs Justina being tainted with Arianism, though ſhe

ſhe could not moleſt the Orthodox Paſtors while he lived, yet after his Deceaſe, removing to MILAN, with her young Son, ſhe raiſed ſuch Diſturbance againſt AMBROSE, that in the End ſhe prevailed to have him Sentenced to Baniſhment. But the People out of their ſingular Love and Affection to him, withſtood her therein; reſiſting thoſe by Force that would carry him away unto Exile. But it pleaſed GOD, that at this very Time News came, that MAXIMUS the ROMAN Lieutenant in Britain had rebelled, and that GRACIAN the Emperor was ſlain in FRANCE, by one of the Captains of MAXIMUS. This ſo cooled the Heat of JUSTINA's Spleen, that ſhe was content to let AMBROSE alone. Yet ſhe endeavoured to work upon the tender and flexible Mind of her young Son VALENTINIAN, Junior, to inſtil into him the Principles of ARIANISM; An Hereſy ſo called from the Author of it ARIUS, a Preſbyter of ALEXANDRIA, a Man which outwardly pretended much Holineſs, who denied the Eternity of JESUS CHRIST the SON of GOD, with the Father, alledging, That he was not of the ſame Subſtance with GOD. ALEXANDER, a Man of great Piety and Learning, Biſhop of that City, being of a gentle Diſpoſition, attempted to have cured him of this Hereſy, praying and admoniſhing him to renounce the ſame; but he being of a proud and inſolent Nature, perſiſted therein, and drew many Followers after him, which

afterwards

afterwards occaſioned many Seditions, Miſchiefs and Murders.

The young Emperor being deceived by the Allurements of his Mother, grew quickly to embrace her Hereſies; and at length communicated his Mind to AMBROSE, ſuppoſing, that if he could bring him over to his Opinion, he ſhould eaſily evercome the reſt of the Biſhops. But AMBROSE reminded him of the Piety and Sincerity of his Father, exhorting him to defend the true Chriſtian Faith which he had received from him, with the ſame Care as he would defend his Empire; ſhewing him, That the Doctrine of the ARIANS was directly contrary to the Doctrine of CHRIST, and his Holy Apoſtles, and that the Opinion of the Orthodox Clergy was moſt agreeable thereto. But the young Prince was ſo infatuated with the Error of his Mother, that deſpiſing good Counſel, and being inflamed with Wrath, he ſurrounded the Church where AMBROSE was, with a great Number of Soldiers, thinking therewith to terrify him. But when he ſaw the valiant Champion of CHRIST was no Ways affrighted, he fell into a Rage, and commanded him to come out of the Temple: To whom AMBROSE anſwered, That I will never willingly do; neither will I betray the Sheepfold of my Sheep to the Wolves, nor deliver up the Temple of God to Blaſphemers; but if you pleaſe to take away my Life, here is my Breaſt, pierce it either with your

your Sword or your Spear, which you pleaſe; for I am willing to embrace ſuch a Death. This reſolute Anſwer, made the Emperor withdraw.

Some Time before this, THEODOSIUS the Great Reigning in the Eaſt, there happened a great Inſurrection in the City of THESSALONICA, which the Magiſtrates endeavoured to appeaſe, they were not only abuſed and reproached, but ſtoned to Death by the furious Multitude. THEODOSIUS having an Account of it, was extreamly incenſed againſt the Citizens, and ſent an Army, who ſlew ſeven Thouſand of them, the Innocent ſuffering with the Guilty, without ever examining the Fact, or proceeding judicially againſt them.

After this THEODOSIUS marched into the Weſt, againſt the Tyrant MAXIMUS, and having obtained a great Victory, he went to Milan; as he was about to enter the Church, AMBROSE met him at the Door, and thus addreſſed him:

'Tis probable, O Emperor, that you are not ſenſible of the heinouſneſs of the Murders that were committed by your Command; neither when your Wrath was appeaſed did you by Reflection weigh the greatneſs of your Crime. For it may be the grandeur of your Imperial Dignity would not ſuffer you to acknowledge your

your Sins, and your Honour blinded your Reaſon: But you ought to conſider the Weakneſs and Frailty of Human Nature, and to caſt down your Eyes upon your Mother Earth, from whence you had your Original, and to which you muſt return: Neither ſhould the Splendor of your Purple Robes turn away your Thoughts from conſidering the Frailty of the Body which is ſhrouded in them. Remember that you Rule over thoſe who are of the ſame Nature with you, and are therefore your Fellow Servants: For GOD the Creator of the Univerſe is King, and Lord over all Mankind; how then can you lift up your Eyes to his Temple who is Lord of all? With what Feet can you tread his Courts? How dare you lift up thoſe Hands that are defiled with Blood and Murder; or with thoſe Hands receive the Holy Sacrament of the Body of CHRIST; or put his Blood to your Mouth, which being inflamed with Anger, unjuſtly commanded the ſhedding of ſo much innocent Blood. Depart therefore, and do not aggravate your former Tranſgreſſion by adding a new one thereto. But ſubmit to that Bond of Excommunication that the Lord of all doth from Heaven impoſe upon you; which upon your ſincere Repentance hath ſufficient Power to cure the Diſeaſes of your Soul, and reſtore the ſame to Health.

The pious Emperor having been religiouſly Educated, and being ſenſible of the Authority of GOD's Miniſters,

ſters, and what was proper for Kings to do in ſuch Caſes, returned to his Palace with Sighs and Tears. About eight Months after, the Feſtival of CHRIST's Nativity happened, during which Time the Emperor continued in his Palace full of Remorſe and Sorrow: Which RUFFINUS the Maſter of his Houſhold taking Notice of, deſired to know the Cauſe of his Grief, he being his great Favourite. The Emperor with renewed Lamentation, anſwered; Surely thou doſt mock me, RUFFINUS, or elſe art ignorant of the great Affliction and Miſery that I am under. Have not I cauſe to bewail my Calamity, when I conſider that the Church of GOD is open to my Servant, yea, to Beggars, who have free Leave to enter and pour out their Supplications to Almighty GOD; and that not only that Place, but Heaven itſelf is ſhut againſt me: For that Saying of our SAVIOUR is ſtill in my Mind, Whoſe Sins you bind on Earth, are bound in Heaven. RUFFINUS replied; If it pleaſe your Majeſty, I will run to the Biſhop, and earneſtly and importunately intreat him to free you from this Bond. But I doubt, ſaid the Emperor, you will not be able to prevail with him; for I know the Sentence of AMBROSE is ſo juſt and upright, that he will not violate the Law of GOD for fear of the Imperial Power. When RUFFINUS could not be ſatisfied, but engaged that he would prevail with AMBROSE, the Emperor bid him go before, and that

he himſelf, hoping he might ſucceed, would follow him.

As ſoon as AMBROSE ſaw RUFFINUS, he thus attacked him, 'Thou ſeemeſt, RUFFINUS, to imitate the Impudence of Dogs; for though by thy Perſuaſion that Bloody Maſſacre was committed; yet thou haſt ſo ſteeled thy Face, as not to be aſhamed or grieved that in thy Madneſs thou haſt committed ſuch Outrages againſt the Image of GOD. RUFFINUS endeavoured by all plauſible Excuſes to pacify him, acquainting him that the Emperor would be preſently there. AMBROSE being inflamed with an Holy Zeal, replied, 'I proteſt, RUFFINUS I will forbid him Entrance into the Church; and if he turn his Power into Tyranny, I am willing to be ſlain by him.' Upon this Threat, RUFFINUS diſpatched a Meſſenger to the Emperor to deſire him to continue in his Palace; who meeting THEODOSIUS in the Market Place, acquainted him with his Errand, Yet I will go, ſaid the Emperor, that I may undergo the juſt Reproofs which are due to me. When he came to the Church Door, the Biſhop met him, whom he deſired to Abſolve him from the Excommunication. AMBROSE plainly told him, that his coming thither was Tyrannical, and that he was an Enemy to GOD, and had trampled his Laws under his Feet. The Emperor anſwered, I do not infringe thoſe Laws with an obſtinate Mind, neither do I deſire forcibly to enter into the Church; but

but do entreat thee to Abſolve me, and to diſcover to me the Clemency of him who is Lord of all Things; neither oughteſt thou to ſhut theſe Doors againſt me, which he opens to all that truly repent of their Sins.

'What Repentance, ſays AMBROSE, do you ſhew after committing ſo grievous a Sin? What Medicines have you applied to your Conſcience for ſealing ſuch bloody Wounds? It is thy Part, replied the Emperor, to prepare the Medicine, and to apply; and when the Wound is cured, to remove the ſame, and it is my Part to follow thy Directions. Becauſe, ſaid AMBROSE, you gave Way to Anger, and did not temper it with Reaſon and Conſideration, but paſſed Sentence with an inflamed Mind, I deſire you to make a Law, that all Sentences pronounced in Anger ſhall be void; and that in all Caſes which concern Death or Confiſcation of Goods, thirty Days ſhall intervene between the Sentence and Execution; that if there be juſt Cauſe, the Sentence may be revoked: And at the End of thirty Days, the Sentence ſhall be preſented to you, that ſo laying aſide all Anger and Prejudice, you may weigh the Cauſe with Judgment and Calmneſs, and either confirm it, or make it void. The Emperor judged this to be ſuch prudent Advice, that he embraced it, and preſently commanded an Edict to be drawn up to that Effect, which he ſigned with his own Hand; which being done, St. AMBROSE

Abſoved

Abſolved him, and the Emperor entering joyfully into the Church, fell proſtrate to the Ground, pronouncing that Verſe of the Pſalm, My Soul cleaveth to the Duſt, quicken thou me according to thy Word: And then with many Tears and Teſtimonies of Sorrow and ſincere Repentance, he aſked Pardon of the Almighty, and was afterwards made Partaker of the Sacrament of the Lord's Supper.

Upon a Time, a Witch ſent an Evil Spirit to deſtroy AMBROSE, but they returned and told her, That GOD hedged him in, as he did his Servant JOB. Another Time, one came to his Bed Side with a Sword drawn, deſigning to have killed him; but he could not ſtir his Hand, till upon his Repentance and aſking him Forgiveneſs for this wicked Attempt, he was by the Prayer of St. AMBROSE reſtored to the Uſe of it again. When EUGENIUS was Emperor, FLANIANUS the Præfect deſired Leave of him to build the Altar of Victory at MILAN; which St. AMBROSE hearing of, he retired from thence to BONONIA: But a while after, EUGENIUS and FLAVIANUS going to War againſt THEODOSIUS, he returned again to MILAN, a Stable for Horſes: But the Divine Providence prevented them; for EUGENIUS was ſlain by his own Soldiers, and THEODORUS got the Victory.

St.

St. Ambrose was very Abſtemious, frequent in Watching and Prayer, diligent in Writing, never Dining but on the Lord's-Day. He was very Courageous in Defence of the Truth; and merciful to the Poor and Captives: He would weep when he heard of the Death of any pious Paſtor. When he was upon his Death-bed, he appointed Simplicianus, a good Old Man to ſucceed him, and continued Inſtant in Prayer to the laſt Moment. He departed this Life the Third Year of the Emperor Theodosius, in the Year of Christ 327. He uſed to ſay, When Gold is offered thee, thou doſt not reply, I will come again To-morrow and receive it, but art glad of preſent Poſſeſſion: But the Salvation be freely offered for our Souls, yet few Men haſten, but moſt delay to partake of it. Again, It is little to be regarded how much thou giveſt, but with what Mind. It is not Liberality when thou takeſt from one by Oppreſſion, and beſtoweſt it upon another. Again, A clear Conſcience ought not to be concerned at any Slanders and Reproaches that are caſt upon him; nor to Think that they have more Power to condemn than his own Conſcience hath to Juſtify him. Again, To die for the true Faith, is the burial of all Vices and Faults, and the final Mortification of all our Members, whereby the filthy Streams of Sin are dried up in an Inſtant. It is a voluntary Sacrificing of the whole Man, Soul and Body to the Lord; the greateſt and higheſt Service we can do him upon Earth.

Earth. I have no more to remark, concerning this excellent Person, than to add the Character given of him by a Pen that could not err, he was a good man, full of Faith, and of the Holy Ghost.

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The LIFE of St. CHRYSOSTOM, Biſhop of CONSTANTINOPLE. With God's Judgment upon the Biſhop of CHALCEDON his Adverſary.

JOHN CHRYSOSTOM was born in ANTIOCH, a City of CÆLOSYRIA; he was deſcended of the Noble Race of Senators. He deſigned at firſt to apply himſelf to the Study and Practice of the Politics, but when

when he perceived what an unrighteous Life they led, he declined that troubleſome and dangerous Courſe, and betook himſelf to a more retired Condition; and changing his Habit and Converſation, addicted himſelf wholly to the Study of the Sacred Scriptures, and how he might be moſt uſeful to the Church of GOD; perſuading THEODORUS and MAXIMUS, his Fellow Students in the School of LIBANIUS, to renounce that Employment which was wholly ſet upon Gain and filthy Lucre, and to follow his Example, and be contented with a little. He was an Aſſociate of St. BASIL, and was made Catechiſt and Reader of the Church of ANTIOCH, by the Biſhop of JERUSALEM, and afterwards Preſbyter of that Church by EVAGRIUS, who was Biſhop thereof.

He was very Temperate and Auſtere in his Life, and rather Severe than Courteous in his Deportment; he diſregarded the Things of this World, and by Reaſon of his plain and ſincere Meaning was often deceived. He was very Copious in his Diſcourſe, and painful and diligent in his Miniſtry, endeavouring to reform the Lives and Manners of his Auditors, and had an excellent Faculty in perſuading, above all the Men of that Age. He was frequent and earneſt in reproving of Sin, and privately Dealt with ſuch as were Scandalous with ſo much Fervour, as if he himſelf, as well as the Almighty, had been wronged and diſhonoured by them.

them. Hereby he became acceptable among the common People, but was maligned by the Great and Rich, who uſually take more Liberty in breaking the Laws of God. However the Fame of his Learning ſpread over all the ROMAN Empire; ſo that the Biſhoprick of CONSTANTINOPLE being void, he was Thought moſt worthy to ſucceed therein, being unanimouſly elected both by the Clergy and People, the Emperor THEODOSIUS himſelf likewiſe approving their Choice, and ſending Meſſengers to bring him thither.

In the mean Time, the Emperor convocated a Synod, that thereby his Ordination to the Biſhoprick might be confirmed. ASTERIUS, the Præfect of the EAST, having received the Emperor's Letters, ſent to ANTIOCH to CHRYSOSTOM, as if he meant to confer with him, and upon his coming, took him up into his Coach, and carrying him to FRAGA, delivered him to the Emperor's Meſſengers; uſing this Privacy to prevent any Sedition among the ANTIOCHIANS, who he knew would never have ſuffered him but by Force to have been taken from them. When he came to CONSTANTINOPLE, he was ordained and ſealed in that Diocеſs, and then made it his firſt Buſineſs to inſpect into the Lives and Converſations of his Clergy, correcting and reproving ſome, and caſting others that were Refractory and Scandalous, out of the Church. By his Government and Miniſtry he, by GOD's Bleſſing, con-

verted many Pagans to Chriſtianity, and reduced ſeveral Hereticks from their Errors; and at length he grew ſo popular, and ſuch Multitudes reſorted to hear his Sermons, that they were ready to ſtifle one another.

About this Time St. CHRYSOSTOM was informed, that the Churches in ASIA were generally governed by unworthy Biſhops, who either for Affection or Bribes preferred unfit Perſons to the Miniſtry; whereupon he went to EPHESUS, and after he had thoroughly examined the Matter, he depoſed thirteen Biſhops, conſtituting Perſons of more Honeſty and Ability in their Rooms. This Proceeding occaſioned the deprived Prelates and their Adherents to raiſe many Slanders againſt him, accuſing him as a Violater of the Laws of their Country, and ſtirred up EUTROPIUS, an Eunuch belonging to the Emperor, and his great Favourite, and eſteemed as his Father, who was alſo one of the Conſuls of the City, againſt him. This EUTROPIUS procured a Law to be enacted, That Malefactors taking Sanctuary in the Church, ſhould be drawn from thence, and puniſhed according to their Demerits; ſoon after he himſelf was accuſed for ſome Abuſe to the Empreſs, whereupon he fled to the Church and lay under the Communion Table. CHRYSOSTOM being to Preach next Day, took Occaſion to reprove the Pride and Inſolence of great Men, and to inſiſt upon the Vanity and Uncertainty of all wordly Pomp and Glory. And

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a while after EUTROPIUS was dragged out of the Church purſuant to his own Law, and beheaded.

The ARIANS about this Time being by the Emperor removed out of all the Churches of CONSTANTINOPLE, held their Meeting in the Suburbs in the Night, where they compoſed certain Hymns and Songs in Favour of their own Hereſies, and reflecting upon the Orthodox, which they Sung in the Morning about the Streets; CHRYSOSTOM ſuſpecting ſome of his People might be deluded by theſe Practices, exhorted them to practice the like in their own Vindication, whereupon the Hereticks being enraged, they fell upon the Orthodox, ſo that ſome on both ſides were ſlain; which ſo incenſed the Emperor, that he forbid all the Aſſemblies of the ARIANS; CHRYSOSTOM ſtill gaining more upon the Affections of the People both by his Actions and his Preaching.

Yet many of the Potent and Wealthy Clergy hated him for his impartial Reproving of them, as well as others, whom he ſometimes expoſed by Name, eſpecially ſuch as abuſed their Riches to Pride, Luxury, and Incontinency, whom he laboured by all Means to reduce to a Virtuous Life. Some of them reproached him as a paſſionate, implacable, and unſociable Perſon, never inviting any Man to his Table, nor going to any Feaſt when he was invited; endeavouring thereby to alienate

alienate the Affections of the People from him; though the true Reaſon of his not being preſent at any public Entertainment, was becauſe of his great Temperance and hard Studies, whereby he contracted Rheums, the Heach-ach, and other Diſtempers.

There now aroſe a great Contention amongſt the Monks of EGYPT, ſome of the more Ignorant and Illiterate, aſſerting, That GOD had a Body like a Man, THEOPHILUS, Biſhop of ALEXANDRIA, was of this Opinion, and diſcountenancing thoſe that oppoſed it, they went to CONSTANTINOPLE to complain of him to the Emperor and to CHRYSOSTOM. JOHN received them courteouſly, and admitted them to the Prayers of the Church, but not to the Sacrament till their Cauſe was heard before the Emperor; but it being reported, that he had admitted them, THEOPHILUS was extremely offended, and contrived how to put him out of his Biſhoprick; and engaging EPIPHANIUS, Biſhop of SALAMINE, in CYPRAS, (a Man famous for his Life and Learning) by flattering Letters to join with him, they prevailed with the Emperor to Summon a great Council of Biſhops to meet at CONSTANTINOPLE. EPIPHANIUS approaching near the City, CHRYSOSTOM and all his Clergy went with all reſpect to meet him: but he ſoon perceived that the Calumnies raiſed againſt him had made a deep Impreſſion upon EPIPHANIUS, refuſing to come to his Houſe, or to

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have any Society with him, or Communicate with him in the Church, unleſs he would condemn the Books of ORIGEN, and alſo of DIOSCORUS, and the Monks his Companions, for holding the ſame Opinions contained in thoſe Books.

Two Days after EPIPHANIUS, deſigned to go into the Church, to inſtil into the People an ill Opinion of him, which CHRYSOSTOM having notice of, he ſent SERAPION, one of his Preſbyters, to proteſt to him, that what he was going about was unjuſt, and likewiſe unſafe for him, leſt he ſhould raiſe a Tumult, and ſuffer as the Author of it; which warning made him deſiſt from his purpuſe.

At this Time a young Son of the Emperor's fell ſick, whereupon the Empreſs ſent to EPIPHANIUS to come and pray for him, who replied, 'That the Child ſhould live and do well, if ſhe would forſake DIOSCORUS, and his Heretical Aſſociates.' 'Nay,' ſaid the Empreſs, 'I will leave my Child to the Hands of GOD. Let him do with him what he pleaſeth; he gave him me, and he may Take him away. But for thy Part, if thou canſt raiſe the Dead, why didſt thou ſuffer thy Archdeacon CRISPION to die, who was ſo dear to thee? Shortly after EPIPHANIUS departing for CYPRUS, and as he went to take Shipping, he ſaid, 'JOHN, I hope thou wilt never die a Biſhop;' who replied,

plied, 'I hope thou wilt never come alive into thy own Country.' Both which came to paſs, EPIPHANIUS dying by the way on Shipboard, CHRYSOSTOM being depoſed and baniſhed.

For after the Departure of EPIPHANIUS, THEOPHILUS came to CONSTANTINOPLE, but none of the City went to meet and entertain; whereupon he went to QUERCUS, a Suburb of CHALCEDON, and aſſembling a Council, they again condemned ORIGEN's Books, and Summoned JOHN to appear before them, and anſwer what was charged againſt him; who refuſed to go till he might firſt know his Accuſers, and the Crimes objected againſt him before a free Council, ſaying, 'I am not ſo much a Fool as to appear before ſuch Biſhops as are my profeſſed Enemies, and to allow them to be my Judges. Moſt of the Biſhops were incenſed at his Anſwer, only DEMETRIUS and ſome few other that favoured CHRYSOSTOM, departed out of the Council. Whereupon the reſt cauſed JOHN to be called four Times, and becauſe he did not appear, but appealed to a general Council, they depoſed him; the Tidings whereof being brought to CONSTANTINOPLE, the whole City was in an Uproar, and they guarded his Houſe all Night, leſt he ſhould be carried out of the City, crying out, that he ſhould have been heard before a full and free Synod. But the Emperor ordering him to be ſent into Baniſhment, the third Day after his

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Depoſition, he ſecretly ſurrendered himſelf into his Adverſaries Hands, and was conveyed away; this being known, occaſioned a Mutiny, and many that before hated him, now pitied his Condition, affirming, that he was Falſely accuſed, and Treacherouſly dealt with, and exclaimed againſt the Emperor, and the Council, but moſt of all againſt THEOPHILUS, whom they were ſatisfied was the Author of all this Miſchief.

Hereupon the Emperor cauſed CHRYSOSTOM to be ſent for again with all Speed by an Eunuch belonging to the Empreſs, who found him at PRENENTUM, a Mart Town over againſt NICOMEDIA, and brought him back toward CONSTANTINOPLE. However he reſolved not to enter the City till his Innocency was cleared, and he was acquitted by the Sentence of the Judges, and thereupon ſtayed in the Suburb called MARIANA; whereupon the People fell to Reproaching the Magiſtrates, and neceſſitated him to return Home. At his coming into the City great Multitudes met him, and brought him to the Church with great Reſpect, requeſting him to continue their Biſhop, and to be Inſtant in Prayer for the Peace and proſperous Eſtate of the Church of God.

After this a Silver Statute of the Empreſs EUDOXIA, was erected upon a Marble Pillar near the Church called

called WISDOM, and Plays and Shews were celebrated the ſame Time; which CHRYSOSTOM judged to be very ſcandalous and diſhonourable to the Chriſtian Religion, and according to his uſual Audacity and Liberty of Speech, he ſharply reproved the Authors and Abettors of ſuch Vanities. The Empreſs ſuppoſing that this was done in Contempt of her, ſhe cauſed another Council to be called together againſt him; of which JOHN being informed he in his next Sermon uſed this Expreſſion, 'HERODIUS rageth afreſh, STOMACHETH anew, danceth again, and ſeeketh the Head of JOHN in a Platter.' This more outraged the Empreſs againſt him. And the Biſhops being met together in Council, they called the late Proſecutions of CHRYSOSTOM to accuſe him again, he only deſiring that their Accuſations might be impartially examined. In the mean Time the Emperor ſent him Word, that he would not communicate with him till he had cleared himſelf from what was laid to his Charge. But the Accuſers, being ſtruck with Shame, could prove nothing againſt him. So that the Biſhops preſent declared, that they ought not to examine any other Offence, but only whether after his Depoſitions he had not aſſumed his Biſhopriek again without the Admiſſion of a Counſel, to which he anſwered, that he had the conſent of fifty Biſhops who communicated with him; LEONTIUS, Biſhop of ANCYRA, in GALATIA replied, that there were more Biſhops againſt him. JOHN

aſſerted,

asserted, that the Canon which enjoyed this, did not belong to the Church, being made by the ARIANS of ANTIOCH, against ATHANASIUS. But they overruling his Plea, passed Sentence against him, not considering that they which were the Authors of this Canon, were also the Deposers of St. ATHANASIUS.

The Emperor hereupon sent CHRYSOSTOM word, that he had no Authority to go into the Church; so he continued in his House till he was by the Emperor's Command carried the second Time into Exile. But the Almighty did not suffer those wicked proceedings to go long unpunished; for CYRINTS, Bishop of CHALCEDON, who had railed at him, and abused him, had a Sore broke forth in his Leg, so that he was forced to have it sawed off; yet the Malady removed from thence into the other Leg, which he was compelled to have cut off likewise. And presently after such a dreadful Hail fell upon the City of CONSTANTINOPLE as was never before known; and in some Days after that the Empress EUDOXIA died; who was a great Enemy to him, because he boldly reproved her for her Faults, telling her once, that for her Covetuousness she might be reckoned a second JEZABEL, she thereupon sent him a threatening Message, to which he returned Answer, Go tell her, *nil nisi peccatum timeo*, I fear nothing but Sin. Yet when she, by confederating with some

others of his Enemies, had produced his Baniſhment into HIERON, as he went out of CONSTANTINOPLE, he ſaid, 'None of theſe Things trouble me; for I ſaid within myſelf, If the Empreſs will, let her Baniſh me, the Earth is the Lord's, and the fulneſs thereof. If ſhe will, let her ſaw me aſunder. ISAIAH ſuffered the ſame, If ſhe will, let her caſt me into the Sea, I will remember JONAH. If ſhe will, let her throw me into a burning fiery Furnace, or amongſt Lions, the three Children and DANIEL were ſo dealt with. If ſhe will, let her Stone me, or cut off my Head, I have St. STEPHEN and JOHN the Baptiſt. my bleſſed Companions. If ſhe will, let her take away my Eſtate naked came I came out of the Womb, and naked ſhall I return thither again.

His laſt Baniſhment was to CUCUSUS in ARMENIA, divers Paſtors that adhered to him being impriſoned at CHALCEDON at the ſame Time, and his Favourites at CONSTANTINOPLE were ſought out by his Enemies, whom they dragged to Priſon, and would have forced to Curſe him. While he was an Exile, he grew very Famous; for having great Sums ſent him by his Friends, he employed the Money in Redeeming Captives, and Relieving the Poor; and many reſorting to hear his Sermons, his Enemies procured an Order from the Emperor to carry him away into ſome remoter Parts. But growing Weak by the Way, and unable to endure the

the Scorching of the Sun in thoſe hot Countries, he there ended his Earthly Pilgrimage, to receive a Crown of Glory in Heaven.

St. CHRYSOSTOM was a Diſciple to EUSEBIUS, and had an admirable Wit in compoſing his public Diſcourſes. He was beloved and reverenced by all good Men; ſo that one Time when he was like to be ſilenced, the people cried out, 'We had better want the Light of the Sun, than the Preaching of CHRYSOSTOM. SOPHRONIUS teſtifies, that he never uttered a Lie, never curſed any one, nor uttered any frivolous Speech, nor would Admit of any vain Sports and Paſtimes. His Style was neither too Lofty nor too Mean, but fitted to the Capacity of his Hearers; Holineſs and Learning ſhined in all his Works. He ſtudied not to pleaſe the Ears but to affect the Hearts of his Auditors, whom he uſed to tell, that they were not only to hear, but to Exerciſe themſelves in practiſing Piety, and ſearching the Scriptures to avoid Idleneſs. He contemned Riches, and abhorred Vice, and uſed many pleaſing Similitudes.

THEODORET calls him, 'the eminenteſt Light in the whole World.' By Authority from the Emperor, he procured all the Idols and their Temples in PHÆNICE, to be thrown down and demoliſhed, and reformed all the Churches in ASIA, ſtirring up the ſeveral Miniſters

Miniſters to the Practice of Godlineſs. He ſent divers Paſtors and Deacons into SCYTHIA, which was over-run by the ARIAN Hereſy, reducing many thereby to the Orthodox Faith; and diſpatched ſome Miniſters to the SCYTHIAN NOMADES, by the River ISTHER, to bring them the glad Tidings of the Goſpel, who ſeemed to thirſt after the Knowledge of CHRIST. And whereas one GAINUS, a great Man in SCYTHIA, of a proud daring Spirit, importuned the Emperor to have a Church for himſelf and Followers, being ARIANS, and the Emperor telling CHRYSOSTOM that he durſt not deny him, he deſired to ſpeak with him, and in the Emperor's Preſence ſo daunted the haughty Tyrant with his ſtout and reſolute Speeches, that he made him decline his Requeſt, and return without it. Yea, he afterwards ſo prevailed with GAINAS, that upon his invading the Empire, he brought him not only to make Peace with the Emperor ARCADIUS, but to ſet the Priſoners free.

He uſed to ſay, That as a great Shower of Rain extinguiſheth the Force of Fire; ſo Meditation on God's Word puts out the Fire of Luſt in the Soul. Again, As a Boat over-loaded Sinks, ſo much Wealth drowns Men in Perdition. Again, A Bulwark of Adamant is not more Impregnable than the Love of Brethren. Again, As a Rock, though Winds and Waves beat againſt it, is immovable, ſo Faith ground-

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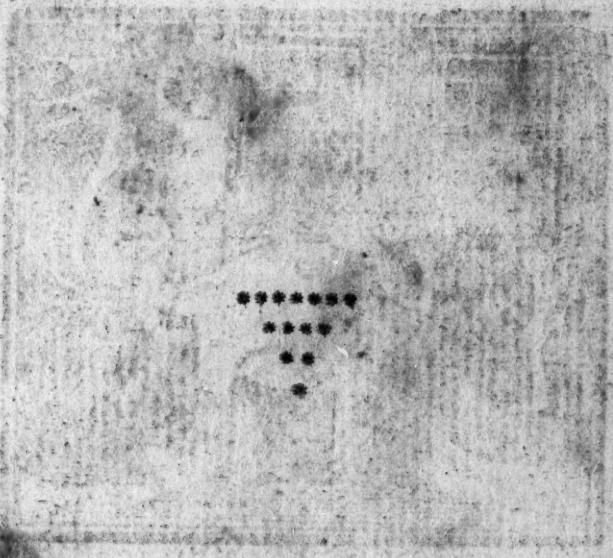
ed on the Rock CHRIST, holds out in all Temptations and Spiritual Combats. Laſtly, The Devils firſt Aſſault is Violent; reſiſt that, and his ſecond will be weaker. And that being overcome, Satan proves a Coward. St. CHRYSOSTOM died in the Year of CHRIST 400.



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The LIFE of St. CLEMENS, of ALEXANDRIA.

TITUS FLAVIUS CLEMENS was, probably, born at ATHENS. For when EPIPHANIUS tells us, that some affirmed him to be an ALEXANDRIAN, others an ATHENIAN, he might well be both; the one being the Place of his Nativity, as the other was of his

his constant Residence and Employment. Nor can I imagine any other Account, upon which the Title of ATHENIAN should be given to him. And the Conjecture is further countenanced from the course and progress of his Studies, the Foundations whereof were laid in GREECE, improved in the East, and perfected in EGYPT. And indeed his incomparable Abilities in all Parts of Science render it a little more Probable, that his early Years commenced in that great School of Arts and Learning But he staid not here, his insatiable Thirst after Knowledge made him Traverse almost all Parts of the World, and converse with the Learned of all Nations, that he might furnish himself with the Knowledge of whatever was useful and excellent, especially a thorough Acquaintance with the Mysteries of the Christian Doctrine. He tells us of those lively and powerful Discourses, which he had the Happiness to hear from blessed and truly worthy and memorable Persons, who preserving that sincere and excellent Doctrine, which like Children from the Hands of their Parents, they had immediately received from PETER, JAMES, JOHN, and PAUL, the Holy Apostles, were by GOD's Blessing come down to his Time, sowing those ancient and Apostolic Seeds of Truth. A Passage, which I doubt not EUSEBIUS intended, when he says, that CLEMENS speaking concerning himself in the first Book of his STROMATA, affirms himself to have been of the next Succession to the Apostles.

Of

Of theſe venerable Men to whoſe Tuition he committed himſelf, he himſelf has given us ſome, though obſcure Account. The firſt was IONICUS, a COELO-SYRIAN, whom he heard in GREECE, and whom BARONIUS Conjectures to have been CAIUS, or DIONYSIUS, Biſhop of CORINTH; a ſecond an EGYPTIAN, under whoſe Diſcipline he was, in that Part of ITALY called MAGNA GRÆCIA, and ſince CALABRIA; hence he travelled into the Eaſt, where the firſt of his Maſters was; an ASSYRIAN, ſuppoſed by ſome to have been BARDESANES, and by others TATIAN, the Scholar of JUSTIN MARTYR; the next originally a Jew, of a very ancient Stock, whom he heard in PALESTINE, whom BARONIUS will have to have been THEOPHILUS, Biſhop of CÆSAREA, (though for his HEBREW Deſcent there be no Evidence among the Ancients) others more probably THEODOTUS, whence the excerpta out of his Hypotypoſes ſtill extant, are ſtiled, 'The Epitome of THEODOTUS his Oriental Doctrne,' that is, the Doctrine which he learnt from THEODOTUS in the Eaſt. The laſt of the Maſters whom he met with, was one whom he inquiſitively ſought out, and found in ÆGYPT, and in whoſe Inſtitution he fully acquieſced and Sought no further. This Perſon is generally ſuppoſed to have been PANTÆNUS, whom CLEMENS elſewhere expreſsly affirms to have been his Maſter, and whom in the fore-mentioned Epitome he Stiles our PANTÆNUS.

But

But though he put himſelf under the Diſcipline of ſo many ſeveral Maſters, yet was it not out of any vain diſſultory Lightneſs, or phantaſtic Curioſity, but to make Reſearches after the Truth with an honeſt and inquiſitive Mind. He loved what was Manly and Generous, wherever he met it; and therefore tells us, he did not ſimply approve all Philoſophy, but that of which SOCRATES in PLATO ſpeaks concerning their myſterious Rites. Intimating, as he Expreſſes it in the Stile of the Scripture, 'That many are called, but few Elect,' or who make the right Choice. And ſuch (adds SOCRATES) and ſuch only, in my Opinion, are thoſe who Embrace the true Philoſophy. Of which Sort (ſays CLEMENS) through my whole Life I have to my Power approved myſelf, deſiring and endeavouring by all Means to become one of that Number. For this Purpoſe he never tied himſelf to any particular Inſtitution of Philoſophy, but took up in the Elective Sect, who obliged not themſelves to the Dictates and Sentiments of any one Philoſopher, but freely made Choice of the moſt excellent Principles out of all.

This Sect (as the Philoſophic Hiſtorian informs us) was begun by POTAMON, an ALEXANDRIAN too, who out of every Sect of Philoſophy ſelected what he judged beſt. He gave himſelf Liberty impartially to inquire into the Nature of Things, and what was the

true Standard and Meaſure of Truth; he conſidered that no Man knows every Thing, that ſome Things are obvious to one, that are overſeen or neglected by another, that there are wholeſome Herbs and Flowers in every Field, and that if the Thing be well ſaid, 'tis no Matter who ſays it; that Reaſon is to be ſubmitted to, before Authority, and though a fair Regard be due to the Opinions and Principles of our Friends, yet that it is (as ARISTOTLE himſelf Confeſſes) more Pious and Reaſonable to honour and eſteem the Truth. And thus he picked up a Syſtem of noble Principles, like ſo many Flowers out of ſeveral Gardens, profeſſing this to be the great End of all his Diſquiſitions, a Life perfected according to all the Rules of Virtue. Of this incomparable Order was our Divine Philoſopher. I eſpouſed not (ſays he) this or that Philoſophy, not the Stoic, nor the Platonic, not the Epicurean, or that of Ariſtotle, but whatever any of theſe Sects had ſaid, that was fit and juſt, that taught Righteouſneſs with a Divine and Religious Knowledge, all that being ſelected, I call Philoſophy. Though it cannot be denied, but that of any Sect, he came neareſt to the Stoics, as appears from his Diſcourſing by Paradoxes, and his affected Novelty of Words, two Things peculiar to the Men of that Way, as a very learned and ingenious Perſon has obſerved. And I doubt not but he was more peculiarly diſpoſed towards this Sect by the Inſtructions of his Maſter PANTÆNUS,

TÆNUS, ſo great and profeſſed an Admirer of the Stoical Philoſophy.

PANTÆNUS being Dead, he ſucceeded him in the Catechetic School at ALEXANDRIA, though queſtionleſs he Taught in it long before that, and probably during PANTÆNUS's Abſence in INDIA, ſupplying his place till his Return, and ſucceeding in it after his Death, for that he was PANTÆNUS's Succeſſor, the Ancients are all agreed. Here he Taught with great Induſtry and Fidelity, and with no leſs Succeſs, ſome of the moſt eminent Men of thoſe Times, ORIGEN, ALEXANDER, Biſhop of HIERUSALEM, and others being bred under him. And now (as he himſelf Confeſſes) he found his Philoſophy and Gentile Learning very uſeful to him, for as the Huſbandman firſt Waters the Soil, and then caſts in the Seed, ſo the Notions he derived out of the Writings of the Gentiles, ſerved firſt to water and ſoften the groſs and terreſtrial Parts of the Soul, that the ſpiritual Seed might be the better caſt in, and take vital Root in the Minds of Men.

Beſides the Office of a Catechiſt, he was made Preſbyter of the Church of ALEXANDRIA, and that at leaſt about the beginning of SEVERUS's Reign; for under that Capacity EUSEBIUS takes Notice of him. About which Time prompted by his own Zeal, and obliged by

by the Iniquity of the Times, he ſet himſelf to vindicate the Cauſe of Chriſtianity, both againſt Heathens and Heretics, which he has done at large with ſingular Learning and Dexterity in his Book called Stromata, publiſhed about this Time; for Drawing down a Chronological Account of Things, he Ends his Computation in the Death of the Emperor COMMODUS. Whence 'tis Evident, as EUSEBIUS obſerves, that he compiled that Volume in the Reign of SEVERUS that ſucceeded him.

The Perſecution under SEVERUS raged in all Provinces of the Empire, and particularly at ALEXANDRIA, which made many of the Chriſtians for the preſent willing to retire, and CLEMENS probably among the Reſt, whom we therefore find particularly Diſcourſing the Lawfulneſs of withdrawing in a Time of Perſecution; that though we may not Cowardly decline a Danger or Death, when 'tis neceſſary for the Sake of Religion, yet in other Caſes we are to follow the Direction of our Saviour, 'When they Perſecute you in one City, flee ye into another; and not to obey in ſuch a Caſe, is to be Bold and Raſh, and unwarrantably to precipitate ourſelves into Danger; that if it be a great Sin againſt GOD to deſtroy a Man, who is his Image, that Man makes himſelf Guilty of the Crime, who offers himſelf to the public Tribunal; and little better does he, that when he may, declines not the Perſecution, but

but raſhly Expoſes himſelf to be apprehended, thereby to his Power conſpiring with the Wickedneſs of his Perſecutors. And if further, he Irritate and Provoke them, he is unqueſtionably the Cauſe of his own Ruin, like a Man that needleſsly Rouzes and Enrages a Wild Beaſt to fall upon him.

And this Opportunity, I doubt not, he took to viſit the EASTERN Parts, where he had Studied in his younger Days. We find him about this Time at JERUSALEM with ALEXANDER, ſhortly after Biſhop of that Place, between whom there ſeems to have been a peculiar Intimacy, inſomuch that St. CLEMENS dedicated his Book to him, called The Eccleſiaſtical Canon, or againſt them that Judaize. During his Stay here he preached conſtantly, and declined no Pains even in that evil Time, and with what Succeſs, we may ſee by a piece of a Letter written by ALEXANDER, then in Priſon, and ſent by our St. CLEMENS to ANTIOCH, which we here inſert. ALEXANDER, a Servant of GOD; and a Priſoner of JESUS CHRIST, to the bleſſed Church at ANTIOCH, in the Lord greeting. Our Lord has made my Bonds in this Time of my Impriſonment light and eaſy to me, while I underſtood that ASCLEPIADES, a Perſon admirably qualified by his Eminency in the Faith, was by the Divine Providence become Biſhop of your Holy Church of ANTIOCH. Concluding theſe Letters, worthy Brethren, I have ſent you by

CLEMENS,

Clemens, the bleſſed Preſbyter, a Man virtuous and approved, whom ye both do, and ſhall yet further know: Who having been here with us according to the good Will and Providence of God, has greatly eſtabliſhed and increaſed the Church of Christ. By which Epiſtle we may by the Way remark the Error of Eusebius, who places Asclepiades his coming to the See of Antioch in the firſt Year of Caracalla, Ann. CCXII. whereas we ſee it was while Alexander was yet in Priſon under Severus, which he himſelf makes Ann. CCV. From Jerusalem then Clemens when to Antioch, where we cannot queſtion but he took the ſame pains, and laboured with the ſame Zeal and Induſtry. After which he returned to Alexandria, and the Diſcharge of his Office, where how long he continued, or by what Death he died, Antiquity is ſilent.

To commend this excellent Man after the great Things ſpoken of him by the Ancients, were to hold a Candle to the Sun. Let us hear the Character which ſome of them give of him. The Holy and the Bleſſed Clemens, a Man very virtuous and approved, as we have ſeen Alexander Biſhop of Jerusalem, who knew him beſt, teſtifying of him. Indeed his Zeal and Piety, Modeſty and Humility, could not but endear him unto all. A Man admirably Learned and Skilful, and that ſearched to the very Bottom of all

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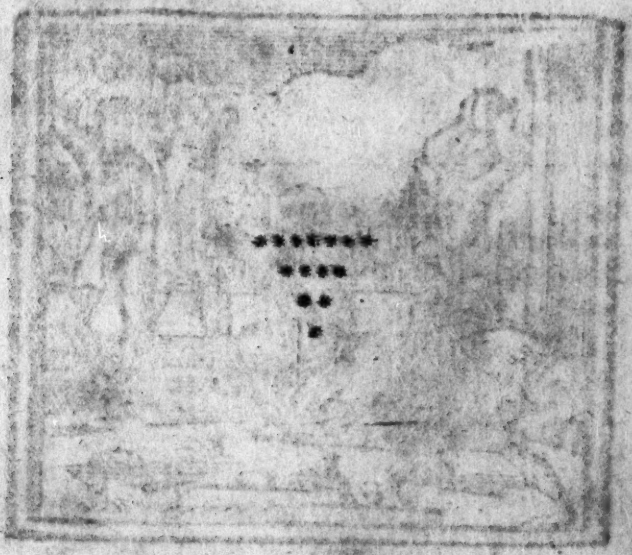
the Learning of the Greeks with that Exactneſs that perhaps few before him ever attained to. Witneſs the many Books that he wrote, both from the Holy Scriptures and ſecular Learning, wherein there is nothing unlearned, nothing that is not fetched out of the very Center and Bowels of Philoſophy.



The

The LIFE of St. BARNABAS, the Apoſtle, who was ſtoned to Death by the Jews.

THE proper, and (if I may ſo term it) original Name of this Apoſtle (for with that Title St. Luke, and after him the Ancients conſtantly honour him) was Joses, by a ſofter Termination familiar with the

the GREEKS for JOSEPH, and so the King's, and several other Manuscript Copies read it. It was the Name given him at his Circumcision, in Honour no doubt of JOSEPH, one of the greatest Patriarchs of their Nation, to which after his embracing Christianity, the Apostles added that of BARNABAS; JOSES, who by the Apostles was sirnamed BARNABAS, either implying him a Son of PROPHESIE, eminent for his prophetic Gifts and Endowments, or denoting him (what was a peculiar Part of the Prophets Office) a Son of Consolation, for his admirable Dexterity in easing troubled Minds, and leading them on by the most mild and gentle Methods of Persuasion: Though I rather conceive him so stiled for his generous Charity in refreshing the Bowels of the Saints; especially since the Name seems to have been imposed upon him upon that Occasion. He was born in CYPRUS, a noted Island in the MEDITERRANEAN Sea, lying between CILICIA, SYRIA, and EGYPT; a large and fertile Country, the Theatre anciently of no less than nine several Kingdoms, so fruitful and richly furnished with all Things that can minister either to the Necessity or Pleasure of Man's Life, that it was of old called MACARIA, or THE HAPPY; and the Historian reports, that PORTIUS CATO having conquered this Island, brought hence, greater Treasures into the Exchequer at ROME, than had been done in any other Triumph. But in nothing was it more happy, or upon any Account more memorable in the Records of the

Church, than that it was the Birth-place of our Apoſtle, whoſe Anceſtors in the troubleſome Times of ANTIOCHUS, EPIPHANES, or in the Conqueſt of JUDÆA by POMPEY and the ROMAN Army, had fled over hither (as a Place beſt ſecured from Violence and Invaſion) and ſettled here.

He was deſcended of the Tribe of LEVI, and the Line of the Prieſthood, which rendered his Converſion to Chriſtianity the more remarkable, all Intereſts concurring to Leaven him with mighty Prejudices againſt the Chriſtian Faith. But the Grace of GOD delights many Times to exert itſelf againſt the ſtrongeſt Oppoſition, and loves to conquer, where there is the leaſt probability to overcome. His Parents were rich and pious, and finding him a beautiful and hopeful Youth, deriving his Intelligence concerning him, as he tells us, from CLEMENS of ALEXANDRIA, and other ancient Writers, they ſent or brought him to JERUSALEM, to be trained up in the Knowledge of the Law, and to that End committed him to the Tutorage of GAMALIEL, the great Doctor of the Law, and moſt famous Maſter at that Time in ISRAEL, at whoſe Feet he was brought up together with St. PAUL; which if ſo, might lay an early Foundation of that intimate Familiarity that was afterwards between them. Here he improved in Learning and Piety, frequenting the Temple, and devoutly exerciſing himſelf in Faſting and Prayer. We

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are further told, that being a frequent Spectator of our SAVIOUR's Miracles, and among the reſt of his curing the Paralitic at the Pool of BETHESDA, he was ſoon convinced of his Divinity, and perſuaded to deliver up himſelf to his Diſcipline and Inſtitutions: And as the Nature of true goodneſs is ever communicative, he preſently went and acquainted his Siſter MARY with the Notice of the MESSIAH, who haſtened to come to him, and importuned him to come Home to her Houſe, where our LORD afterwards (as the Church continued to do after his Deceaſe) was wont to aſſemble with his Diſciples, and that her Son MARK was that young Man who bore the Pitcher of Water, whom our LORD commanded the two Diſciples to follow Home, and there prepare for the Celebration of the Paſſover.

But however that was, he doubtleſs continued with our LORD to the laſt, and after his Aſcenſion ſtood fair to be choſen one of the Twelve, if it be true (what is generally taken for granted, though I think without any Reaſon, CHRYSOSTOM I am ſure enters his Diſſent) that he is the ſame with JOSEPH called BARSABAS, who was put Candidate with MATTHIAS for the Apoſtolate in the Room of JUDAS. However that he was one of the Seventy, CLEMENS ALEXANDRINUS expreſsly affirms, as others do after him.

And when the Neceſſities of the Church daily increaſing

creaſing, required more than ordinary Supplies, he according to the free and noble Spirit of thoſe Times, having Lands of good Value, ſold them and laid the Money at the Apoſtles Feet. If it be enquired how a Levite came by Laws and Poſſeſſions, when the Moſaic Law allowed them no particular Portions, but what were made by public Proviſion, it needs no other Anſwer than to ſuppoſe that this Eſtate was his patrimonial Inheritance in CYPRUS, where the Jewiſh Conſtitutions did not take Place: And ſurely an Eſtate it was of very conſiderable Value, and the parting with it a greater Charity than ordinary, otherwiſe the ſacred Hiſtorian would not have made ſuch a particular Remark concerning it.

The Church being diſperſed up and down after St. STEPHEN's Martyrdom, we have no certain Account what became of him, in all probability he ſtaid with the Apoſtles at Jeruſalem, where we find him not long after St. PAUL's Converſion. For that fierce and active Zealot being miraculouſly taken off in the Height of his Rage and Fury, and putting on now the innocent and inoffenſive Temper of a Lamb, came after ſome Time to Jeruſalem, and addreſſed himſelf to the Church. But they not ſatisfied in the Reality of his Change, and fearing it might be nothing but a ſubtle Artifice to betray them, univerſally ſhunned his Company; and what Wonder if the harmleſs Sheep fled at the Sight of the

the Wolf that had made ſuch Havock of the Flock; till BARNABAS preſuming probably upon his former Acquaintance, entered into a more familiar Converſe with him, introduced him to the Apoſtles, and declared to them the Manner of his Converſion, and what ſignal Evidences he had given of it at Damaſcus in his bold and reſolute Diſputations with the Jews.

There is that ſcattereth, and yet increaſeth: The Diſperſion of the Church by SAUL's Perſecution proved the Means of a more plentiful Harveſt, the Chriſtian Religion being hereby on all Hands conveyed both to Jews and Gentiles. Among the reſt ſome Cyprian and Cyrenean Converts went to Antioch, where they preached the Goſpel with mighty Succeſs; great Numbers both of Jews and Proſelytes (wherewith that City did abound) heartily embracing the Chriſtian Faith. The News whereof coming to the Apoſtles at Jeruſalem, they ſent down BARNABAS to take an Account of it, and to ſettle this new plantation. Being come he rejoiced to ſee that Chriſtianity had made ſo fair a Progreſs in that great City, earneſtly preſſing them cordially and conſtantly to perſevere in that excellent Religion which they had entertained; himſelf like a pious and a good Man undergoing any Labours and Difficulties; which GOD was pleaſed to crown with anſwerable Succeſs, the Addition of Multitudes of new Converts to the Faith. But the Work was too great to be ma-

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naged by a ſingle Hand; to furniſh himſelf therefore with ſuitable Aſſiſtance, he went to TARSUS, to enquire for St. PAUL lately come thither. Him he brings back with him to ANTIOCH, where both of them continued induſtriouſly miniſtering to the Increaſe and Eſtabliſhment of the Church for a whole Year together; and then there it was that the Diſciples of the Holy JESUS had the honourable Name of Chriſtians firſt ſolemnly fixed upon them.

It happened about this Time, or not long after, that a ſevere Famine (foretold by AGABUS a Chriſtian Prophet that came down to ANTIOCH) preſſed upon the Provinces of the ROMAN Empire, and eſpecially JUDÆA; whereby the Chriſtians, whoſe Eſtates were exhauſted by their continual Contributions for the Maintenance of the Poor, were reduced to the greateſt Extremities. The Church of ANTIOCH compaſſionating their miſerable Caſe, agreed upon a liberal and charitable Supply for their Relief, which they intruſted with BARNABAS, and PAUL, whom they ſent along with it to the Governors of the Churches, that they might diſpoſe it as Neceſſity did require. This charitable Embaſſy the GREEK Rituals no doubt reſpect, when in the Office at the Promotion of the Magnus Oeconomus, or High Steward of the Church (whoſe Place it was to manage and diſpoſe the Church Revenues) they make particular mention of the Holy and moſt famous BARNABAS

NABAS the Apoſtle, and generous Martyr. Having diſcharged their Truſt, they returned back from JERUSALEM to ANTIOCH, bringing along with them JOHN ſirnamed MARK, the Son of MARY, Siſter to BARNABAS, whoſe Houſe was the Sanctuary, where the Church found both Shelter for their Perſons, and Conveniency for the Solemnities of their Worſhip.

The Church of ANTIOCH being now ſufficiently provided with Spiritual Guides, our two Apoſtles might be the better ſpared for the Converſion of the Gentile World. As they were therefore engaged in the Duties of Faſting and Prayer, and other public Exerciſes of their Religion, the Spirit of GOD by ſome prophetic Afflatus or Revelation made to ſome of the Prophets there preſent, commanded that BARNABAS and SAUL ſhould be ſet apart to that peculiar Miniſtry, to which GOD had deſigned them. Accordingly having faſted and prayed, hands were ſolemnly laid upon them, to denote their particular Deſignation to that Service. Impoſition of Hands had been a Ceremony of ancient Date. Even among the Gentiles they were wont to deſign perſons to public Functions and Offices by lifting up, or ſtretching out the Hand, whereby they gave their Votes and Suffrages for their Employments. But herein though they did ſtretch forth, they did not lay on their Hands; which was the proper Ceremony in

Uſe,

Uſe, and of far greater ſtanding in the JEWISH Church. When MOSES made Choice of the ſeventy Elders to be his Co-adjutors in the Government, it was (ſays the JEWS) by laying his Hands upon them: and when he conſtituted JOSHUA to be his Succeſſor, he laid his Hands on him, and gave him the Charge before all the Congregation. This cuſtom they conſtantly kept in appointing both Civil and Eccleſiaſtical Officers, and that not only while their Temple and Polity ſtood, but long after the Fall of their Church and State. From the JEWS it was together with ſome other Rites tranſferred into the Chriſtian Church, in ordaining Guides and Miniſters of Religion, and has been ſo uſed through all Ages and Periods to this Day.

BARNABAS and PAUL having thus received a Divine Commiſſion for the Apoſtleſhip of the GENTILES, and taking MARK along with them as their Miniſter and Attendant, immediately entered upon the Province. And firſt they betook themſelves to SELUCIA, a Neighbouring City ſeated upon the Influx of the River ORONTES, into the Mediterranean Sea; hence they ſtood Sail for CYPRUS, BARNABAS's native Country, and arrived at Salamis, a City heretofore of great Account, the Ruins whereof are two Miles diſtant from the preſent Famagoſta, where they undaudtedly preached in the JEWISH Synagogues. From Salamis they travelled up the Iſland to Paphos, a City remarkable of old for the

the Worſhip of Venus, Diva potens Cypri, the tutelar Goddeſs of the Iſland, who was here worſhipped with the moſt wanton and immodeſt Rites, and had a famous Temple dedicated to her for that Purpoſe, concerning which the Inhabitants have a Tradition that at Barnabas's Prayers it fell flat to the Ground; and the Ruins of an ancient Church are ſtill ſhewed to Travellers, and under it an Arch, where PAUL and BARNABAS were ſhut up in Priſon.

Leaving CYPRUS, they ſailed over to PERGA in PAMPHILIA, famous for a Temple of Diana; here MARK weary it ſeems of this itinerant Courſe of Life, and the unavoidable Dangers that attended it, took his Leave and returned to JERUSALEM, which laid the Foundation of an unhappy Difference, that broke out between theſe two Apoſtles afterwards. The next Place they came to was ANTIOCH in PISIDIA, where in the JEWISH Synagogue St. PAUL by an elegant Oration converted great Numbers both of JEWS and PROSELYTES, but a Perſecution being raiſed by others, they were forced to deſert the Place. Thence they paſſed to ICONIUM, a noted City of LYACONIA, where in the City they preached a long Time with good Succeſs, till a Conſpiracy being made againſt them, they withdrew to LYSTRA, the Inhabitants whereof upon a miraculous Cure done by St. PAUL, treated them as Gods come down from Heaven in human Shape, St.

PAUL, as being principal Speaker, they termed MERCURY, the Interpreter of the Gods; BARNABAS they looked upon as JUPITER, their ſovereign Deity, for the Gravity and Comelineſs of his Perſon, being (as Antiquity repreſents him) a very goodly Man, and of a venerable Aſpect, wherein he had infinitely the Advantage of St. PAUL, who was of a very mean and contemptible Preſence. But the Malice of the JEWS purſued him hither, and prevailed with the People to Stone St. PAUL, who preſently recovering, he and BARNABAS went to DERBE, where when they had converted many to the Faith, they returned back to LYSTRA, ICONIUM, and ANTIOCH, and ſo through PISIDIA to PAMPHYLIA, thence from PERGA to ATTALIA, confirming as they came back the Churches which they had planted at their firſt going out. At Attalia they took Ship, and ſailed to ANTIOCH in SYRIA, the Place whence they firſt ſet out, where they gave the Church an Account of the whole Succeſs of their Travels, and what Way was made for the Propagation of Chriſtianity in the GENTILE World.

The reſtleſs Enemy of all Goodneſs was vexed to ſee ſo fair and ſmooth a Progreſs of the Goſpel, and therefore reſolved to attempt it by the old ſubtle Arts of inteſtine Diviſions and Animoſities: what the envious Man could not Stifle by open Violence, he ſought to

to choke by ſowing Tares. Some zealous Converts coming down from JERUSALEM to ANTIOCH, ſtarted this Notion, which they aſſerted with all poſſible Zeal and Stiffneſs, that unleſs together with the Chriſtian Religion, they joined the Obſervance of the Mosaic Rites, there could be no Hopes of Salvation for them. Paul and Barnabas oppoſed themſelves againſt this Heterodox Opinion with all Vigour and Smartneſs, but not able to beat it down, were diſpatched by the Church to adviſe with the Apoſtles and Brethren at JERUSALEM about this Matter. Whither they were no ſooner come, but they were kindly and courteouſly entertained, and the Right Hand of Fellowſhip given them by the three great Apoſtles, PETER, JAMES, and JOHN, and an Agreement made between them, that wherever they came, they ſhould betake themſelves to the JEWS, while PAUL and BARNABAS betook themſelves to the GENTILES. And here probably it was that MARK reconciled himſelf to his Uncle BARNABAS, which one tells us, he did with Tears and great Importunity, earneſtly begging him to forgive his Weakneſs and Cowardice, and promiſing for the future a firmer Conſtancy and more undaunted Reſolution.

But they were eſpecially careful to mind the great Affair they were ſent about, and accordingly opened the Caſe in a public Council convened for that Purpoſe.

And

And PETER having firſt given his Sentence, that the GENTILE Converts were under no ſuch Obligation, PAUL and BARNABAS acquainted the Synod what great Things God by their Miniſtry had wrought for the Converſion of the GENTILES, a plain Evidence that they were accepted by GOD, without the MOSAIC Rites and Ceremonies. The Matter being decided by the Council, the Determination was drawn up into the Form of a Synodical Epiſtle, which was delivered to BARNABAS and PAUL, to whom the Council gave this Eulogium and Character, that they were Men that had hazarded their Lives for the Name of the LORD JESUS CHRIST, with whom they joined to their own, that they might carry it to the Churches. Being come to ANTIOCH, they delivered the Decrees of the Council, wherewith the Church was abundantly ſatisfied, and the Controverſy for the preſent laid aſleep.

It was not long after this, that St. PETER came down to ANTIOCH, who loth to exaſperate the zealous Jews, withdrew all Converſe with the Gentile Converts, contrary to his former Practice, and his late Vote and Suffrage in the Synod at JERUSALEM. The Minds of the Gentiles were greatly diſturbed at this, and the Convert Jews tempted by his Example, abſtain from all Communion with the Gentiles; nay, ſo ſtrong was the Temptation, that St. BARNABAS himſelf was carried down the Stream, and began now to ſcruple, whether

whether it was lawful to hold Communion with the Gentiles, with whom before he had ſo familiarly converſed, and been ſo eminently Inſtrumental in their Converſion to Chriſtianity. So prevalent an Influence has the Example of a great or a good Man to determine others to what is good or bad. How careful ſhould we be what Courſe to take, leſt we ſeduce and compel others to walk in our crooked Paths, and load ourſelves with the Guilt of thoſe that follow after us? St. Paul ſhortly after propounded to Barnabas that they might again Viſit the Churches wherein they had lately planted the Chriſtian Faith; he liked the Motion, but deſired his Conſin MARK might go along with them, which St. PAUL would by no means conſent to, having found by his Cowardly deſerting them at Pamphylia, how unfit he was for ſuch a troubleſome and dangerous Service. This begat a ſharp Conteſt, and ripened into almoſt an irreconcilable Difference between theſe two holy Men. Which as at once it ſhews, that the beſt are Men of like Paſſions and Infirmities with others, ſubject to be tranſported with Partiality, and carried off with the Heats of an irregular Paſſion, ſo it lets us ſee how great a Matter a little Fire kindles, and how inconſiderable an Occaſion may Miniſter to ſtrife and diviſion, and Hazard the Breach of the firmeſt Charity and Friendſhip.

Thus

Thus far the Sacred Hiſtorian has for the main gone before us, who here breaks off his Account concerning him. What became of him afterwards we are left under great uncertainty. DOROTHEUS and the Author of the Recognitions, and ſome other Writings attributed to St. CLEMENS, makes him to have been at ROME, and one of the firſt that preached the Chriſtian Faith in that City; for which BARONIUS falls Foul of them, not being willing that any ſhould be thought to have been there before St. PETER, though after him, he is not unwilling to grant his being there.

Departing from ROME, he is by different Writers made to ſteer different Courſes. The GREEKS tell us he went for ALEXANDRIA, and thence for JUDÆA. The Writers of the ROMAN Church (with whom agrees DOROTHEUS in this Matter) that he preached the Goſpel in LIGURIA, and founded a Church at MILAIN, whereof he became the firſt Biſhop, propagating Chriſtianity in all thoſe Parts. But however that was, probable it is that in the laſt periods of his Life he returned unto CYPRUS, where he converted many, till ſome JEWS from SYRIA coming to SALAMIS, where he then was, enraged with Fury, ſet upon him as he was Diſputing in the Synagogue, in a Corner thereof they ſhut him up till Night, when they brought him forth, and after infinite Tortures, ſtoned him to death. He adds (and the Faith of it muſt reſt upon the

the Credit of the Relater, who BARONIUS tells us, lived at the ſame Time when his Corps was firſt found out) that they threw his Body into the Fire with an Intent to conſume it; but that the Flames had not the leaſt Power upon it, and that MARK his Kinſman privately buried it in a Cave not far diſtant from the City, his Friends reſenting the Loſs with ſolemn Lamentation. I omit the Miracles reported to have been done at his Tomb. The Remains of his Body were diſcovered in the Reign of ZENO the Emperor, NICEPHORUS by a Miſtake makes it the 12th Year of ANASTASIUS) Ann. CCCCLXXXV. dug up under a Bean or Carob Tree, and upon his Breaſt was found St. MATTHEW's Goſpel, written with BARNABAS's own Hand, which ANTHEMIUS the Biſhop took along with him to CONSTANTINOPLE, where it was received by the Emperor with a mighty Reverence, and laid up with great Care and Diligence. The Emperor as a Teſtimony of his Joy, honouring the Epiſcopal See of SALAMIS with this Prerogative, that it ſhould be Independent upon any Foreign Juriſdiction, a Privilege ratified by JUSTINIAN the Emperor, whoſe Wife THEODORA was a CYPRIOT. The Emperor alſo greatly enriched the Biſhop at his Return, commanding him to build a Church to St. BARNABAS over the Place of his Interment, which was accordingly erected with more than ordinary Statelineſs and Magnificence. 'Tis added in the Story, that theſe Remains were diſcovered

by

the Notice of St. BARNABAS himſelf, who three ſeveral Times appeared to ATHEMIUS. I have no more to remark concerning this excellent Perſon, than to add the Character given of him by a Pen that could not err, he was a good Man, full of Faith, and of the Holy Ghoſt.

THE END

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For this and every
other mercy bestowed
upon us the Lords
name be praised

O Lord we thank for
the benefits we have
receive

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